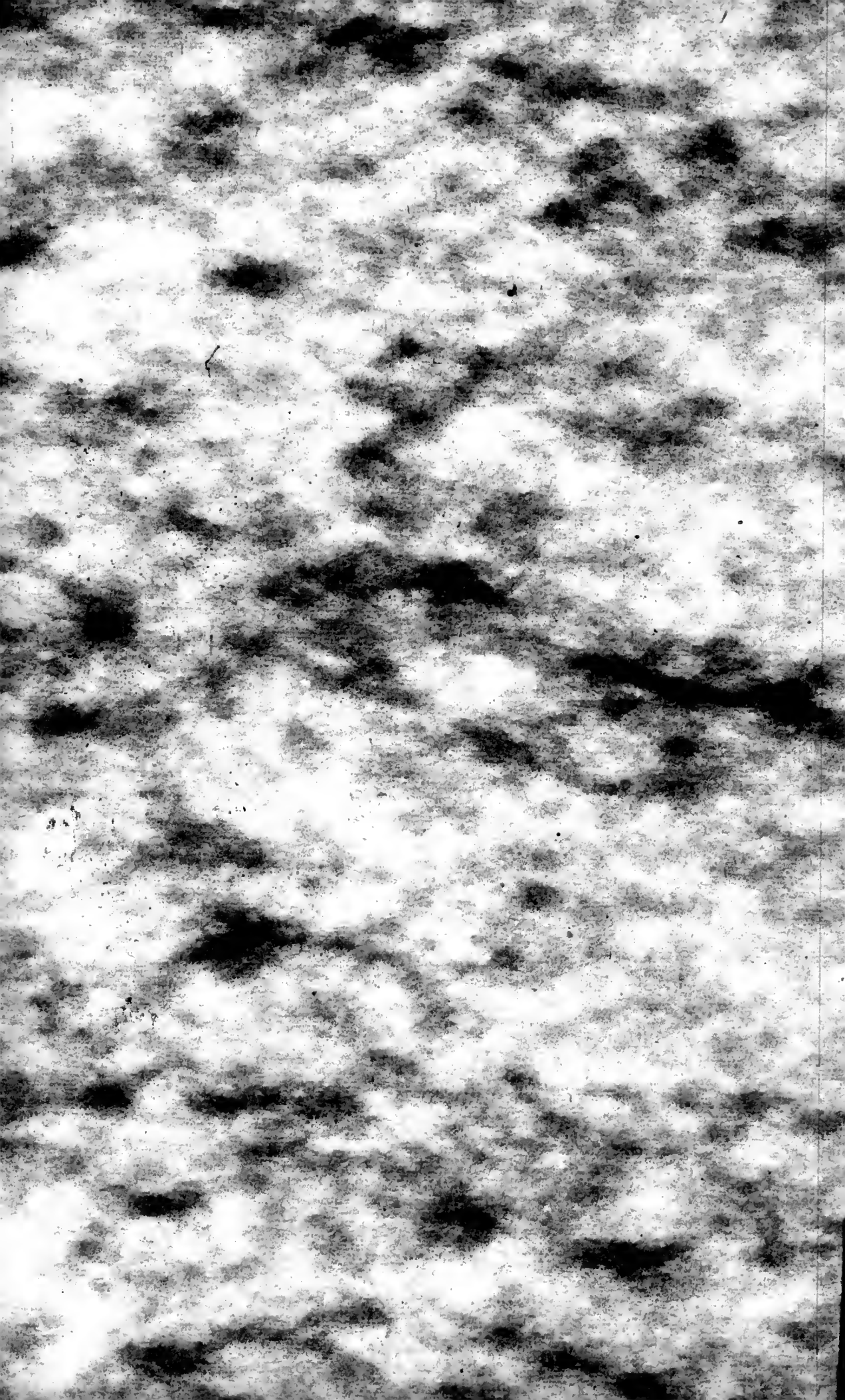


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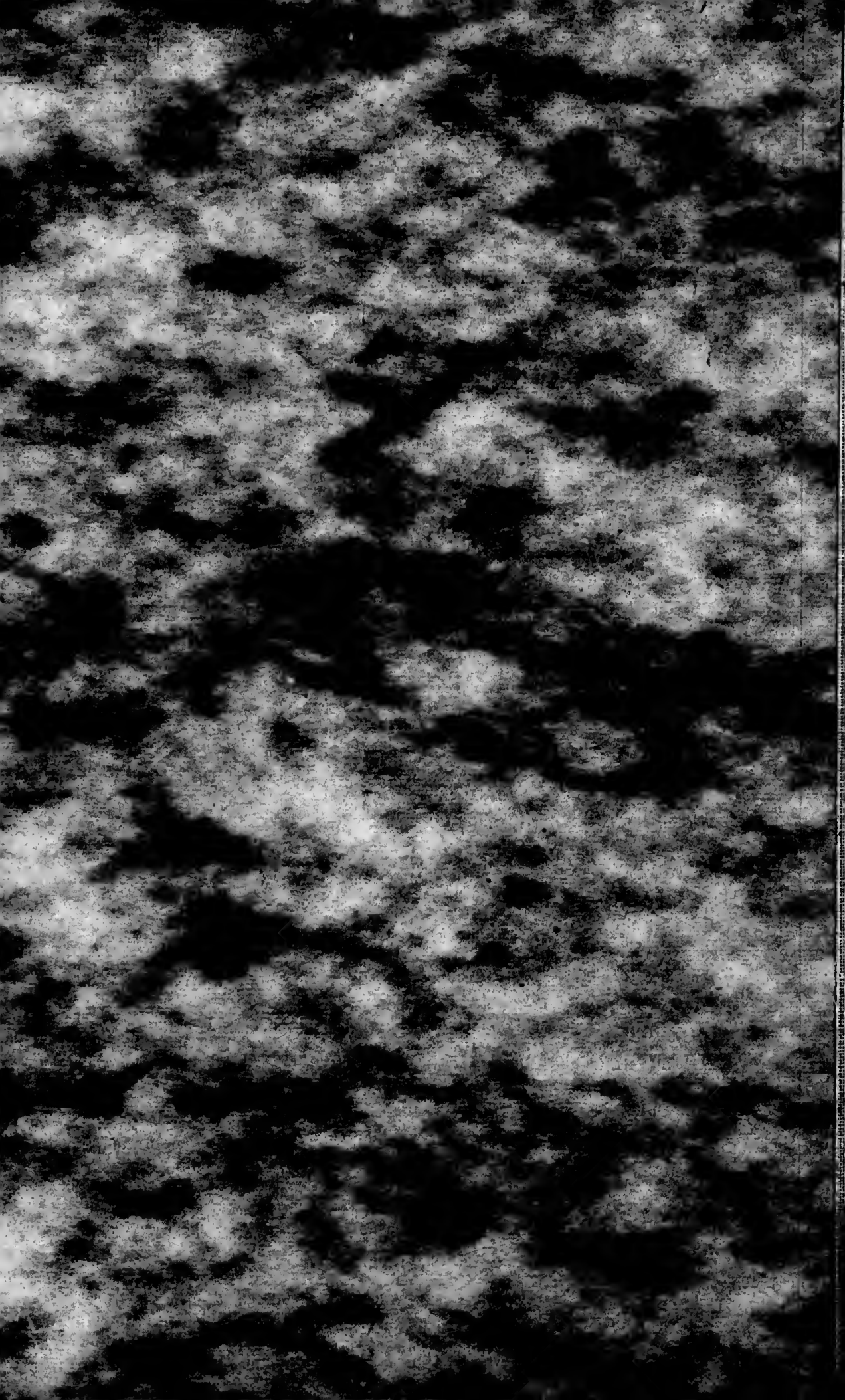
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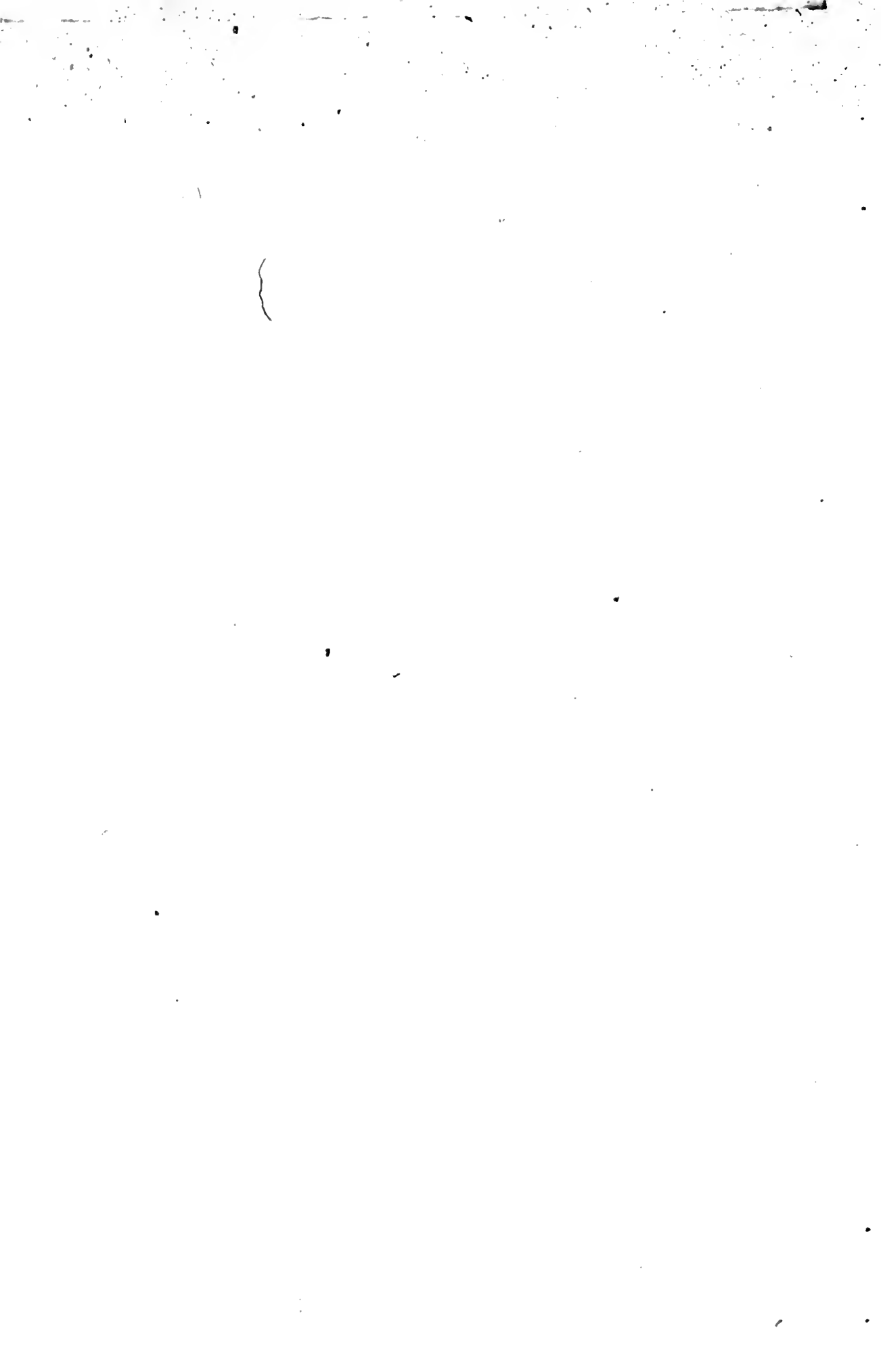
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DESCRIPTIVE CATALOGUE

OF THE CONTENTS OF

THE IRISH MANUSCRIPT

COMMONLY CALLED

"THE BOOK OF FERMOY."

BY

JAMES HENTHORN TODD, D. D., F. S. A. L. & E.,

VICE-PRESIDENT OF THE ROYAL IRISH ACADEMY;  
FELLOW OF THE ROYAL SOCIETY OF NORTHERN ANTIQUARIES OF COPENHAGEN;  
SENIOR FELLOW OF TRINITY COLLEGE,  
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Read before the Royal Irish Academy, November 30, 1867.

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DUBLIN:

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1868.





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## INTRODUCTORY NOTICE.

presented to the Academy a Catalogue of the contents of an Irish MS. commonly called the "Book of Fermoy," they wish to have accompanied it by some account of the contents of the MS.; but I regret to say that I have found but little to report. I am not sure that the title "Book of Fermoy" was the original name of the volume, neither do I know when the MS. was first so called. It is not mentioned under that name by Keating, or, so far as I know, by any eminent authority.\* It is not mentioned by Ware, Harris, Archbishop Nicolson, or O'Reilly, in any of their published writings. It has been said that it was once in the possession of the Chevalier O'Gorman; but this has not been established by any satisfactory evidence. There is in the box which now contains the MS. a paper giving a short and very imperfect account of its contents, written about the beginning of the present century, in which it is said to have been then in the possession of William Monck Mason, Esq. This paper is apparently in the handwriting of Edward O'Reilly, author of the Irish Dictionary; but, if written by him, it must have been written at an early period of his life, when his skill in ancient manuscript lore was very inferior to what it afterwards became. Unfortunately the paper is not dated. The Book of Fermoy was sold in London, at the sale by auction of Mr. Mason's books, by the well-known auctioneers, Sotheby and Wilkinson, in 1858. There I purchased it, together with the auto-

\* A collection of papers relating to the Book of Fermoy was deposited in the Library of Trinity College, Dublin, by the late Dr. John O'Donovan, in 1845. These

papers (now preserved in the box H. 5, 7), consist chiefly of extracts from, or references to the Book of Fermoy, made for philological or grammatical purposes.

graph MS. of O'Clery's "Life of Red Hugh O'Donnell," with a view to have both MSS. deposited in the Library of the Academy. For the Book of Fermoy I gave £70, and for the Life of Red Hugh £21, in all £91, which sum was advanced in equal shares by Lord Talbot de Malahide, Gen. Sir Thomas A. Larcom, the late Charles Haliday, and myself; and it may be worth mentioning, to show the rapid increase in the market value of Irish MSS. that the Life of Red Hugh O'Donnell, which in 1817 brought the sum of £21 in a London auction, had been sold in 1830, at Edward O'Reilly's sale, for £3 7s.

The Book of Fermoy, might with equal propriety be called the Book of Roche. It is a loose collection of miscellaneous documents, written at different times, and in different hands; a great part of it relates to the family of Roche family of Fermoy; but it contains also a number of poems and prose tracts on the general history of Ireland, and a curious collection of legendary, mythological, and Fenian tales.

It begins with a copy of the *Leabhar Gabhalu*, or "Book of Invasions," written in the fourteenth or beginning of the fifteenth century, very much damaged, and imperfect at the end.

Then follows that portion of the book which contains the legendary and mythological tales, written in the fifteenth century. This is in many respects the most interesting and valuable part of the volume; it contains also some historical bardic poems on the O'Connors, or O'Conors of Connaught, the O'Keeffes of Fermoy, the Mac Carthy, Roche, and other families of the south of Ireland.

The volume concludes with some fragments of medical treatises in the usual exquisitely neat handwriting peculiar to Irish medical MSS. These fragments were certainly no part of the original Book of Fermoy; they probably belonged to the family of O'Hickey, who were hereditary physicians, and whose name occurs more than once inscribed in the margins and blank places of this portion of the MS.

J. H. T.

## DESCRIPTIVE CATALOGUE

OF THE

VOLUMES OF THE IRISH MANUSCRIPT,

COMMONLY CALLED

“THE BOOK OF FERMOY.”

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I. A *S* of eight leaves ( $10\frac{1}{2}$  inches by 8), written in double columns, containing a fragment of the *Leabhar Gabhala*, or “Book of Invasions.” The leaves are numbered in the upper margin, 1 to 8, in red pencil, by a modern hand.

*Fol. 1. a.* This page is very much rubbed and defaced, so as to be quite illegible. It begins with the letters  $\text{C}\iota\omicron$  . . . . In the upper margin, in black ink, in a modern hand, is the letter B.

*Fol. 1. b. col. 1.* begins with the words  $\text{S}\epsilon\text{m } \text{t}\eta\text{a } \rho\omicron\ \text{z}\alpha\text{b } \text{an } \text{A}\rho\text{r}\iota\alpha$ ,  $\text{C}\alpha\text{m } \text{i}\rho\ \text{an } \text{A}\text{f}\text{r}\text{i}\text{c}\alpha$ ,  $\text{i}\alpha\text{p}\epsilon\text{t } \text{a}\rho\alpha\text{n}\text{t}\text{o}\rho\alpha\text{i}\rho$ , “Shem settled in Asia; Ham in Africa; Japhet in Europe.” This is a short prose account of the establishment of the descendants of Japhet in the principal countries of Europe.

*Ibid. col. 2.* A short poem, beginning  $\text{M}\alpha\text{g}\omicron\text{t } \text{m}\alpha\text{c } \text{an } \text{i}\alpha\text{p}\epsilon\text{t } \text{a}\tau\alpha$   $\text{c}\iota\text{m}\text{c}\iota\ \alpha\ \text{c}\lambda\text{ann}$ , “Magoth [read Magog,\*] son of Japhet, well known are his descendants.”

*Ibid.* A prose tract, beginning  $\text{b}\alpha\alpha\text{t } \text{m}\alpha\text{c } \text{z}\omicron\text{m}\epsilon\text{p } \text{m}\bar{\text{c}}\ \text{i}\alpha\text{p}\epsilon\text{t } \text{i}\rho\ \text{u}\alpha\text{o}$   $\text{z}\alpha\epsilon\text{o}\text{i}\text{l}$ , “Baath, son of Gomer, son of Japheth, from him are the Gaedil.” This short tract contains an account of the building of the Tower of Babel, and the Confusion of tongues, with a tabular list of the

\* *Magog.* In the Book of Lecan there is a copy of this poem beginning, fol. 25. b. col. 2. It is there attributed to

“Fintan,” i. e. Fintan Mac Bochra, the person who is fabled to have survived the Deluge in Ireland.

seventy or seventy-two languages into which the speech of man was divided.

*Fol. 2. a. col. 2.* A short poem beginning *bepla in domain decaib lib*, "Regard ye the languages of the world." This is in the Book of Lecan, fol. 26. a. col. 1.

*Ibid.* Then the history is continued in a prose tract, beginning *Spu mac Eppu mac gaebil ipe corrae do gaebilib*, "Spu, son of Esru, son of Gaedil, was the leader of the Gadelians." See *f Lecan*, fol. 26. a. col. 2.

*Fol. 3. a. col. 2.* A poem by Gilla Caemhain (ob. 1000), beginning *Gaebil glaip ocaic gaebil*, "Gaedhil Glas, from whom Gaedhil." This poem occurs in the Book of Lecan, fol. 26. b. col. 2. & *Leabhar Gabhala* (O'Clery), p. 60. The poem ends fol. 4. a. col. 2.

*Fol. 4. a. col. 2.* A short prose paragraph, enumerating several conquests of Ireland, beginning *Scurim do peed do gaebil*, "I have done with the Stories of the Gaedhil." *Book of Lecan*, fol. 27. a. col. 2.

*Ibid.* A poem attributed to Fintan (sixth century), beginning *Cu ce iarraigcarom*, "Erin, if it be asked of me." See *Yellow Book of Lecan*, col. 741.

*Fol. 4. b. col. 1.* The narrative is continued in prose to the Deluge. Then follows an anonymous poem,\* beginning *Capa iu laigiu iu luapab gpinob*.

*Ibid. col. 2.* The prose narrative continues to the coming of Ceassair (*pron.* Kassar), grand-daughter of Noah. Then follows a poem (anonymous) beginning *Cearrair canar tamc ri*, "Ceassair, whence came she?"

*Fol. 5. a. col. 1.* The prose narrative continues to the death of Ceassar at "Carn Cuili Cessrach in Conacht." Then follows an anonymous poem, beginning

*Cerada trae don tur tino  
fo fpu epenn pe nobino.*

This poem, with a gloss, is preserved in O'Clery's *Book of Invasions*, p. 3.

*Ibid. col. 2.* A poem attributed to Fintan, beginning *Cam painb do pinbamaip*. See *Leabhar Gabhala* (O'Clery, p. 2).

\* This poem is quoted by Keating.

*Fol. 5. b.* The history is then continued to the arrival of Partholan, and his death.

*Fol. 5. b.*, lower margin. There is a line of Ogham, in a modern hand, blotted, and with the exception of one or two letters, quite illegible.

*Fol. 6. a. col. 1.* A poem (anonymous), beginning *Cl caeman; clair cunn caempinb*, "Ye nobles of the fair-sided plains of Conn." This is attributed to Eochaid Ua Floinn (ob. 984), in the *L. Gabhala* of the O'Clerys (p. 15), and by O'Reilly (*Writers*, p. lxxv).

*Fol. 6. b. col. 1.* The prose history is continued.

*col. 2.* A poem which O'Reilly, p. lxxv. (*loc cit.*), attributes to Eochaidh Ua Floinn, or O'Flynn, beginning *Ro bo maic in muintir mop*, "Good were the great people." Eochaidh O'Flynn flourished in the second half of the tenth century.

*Fol. 7. a. col. 1.* A poem headed *Do cinrab Partholan in roebur*, and beginning *Parcalan canar camic*. This poem contains an account of the principal adventures of Partholan, and ends with a notice of the battle of Magh Itha, fought by Partholan against the Fomorians, which is said to have been the first battle fought in Ireland. O'Reilly (*loc. cit.*) attributes this poem to Eochaidh Ua Floinn. It is given in O'Clery's *L. Gabhala*, p. 9, with a gloss. At the end are the words, *ir iab rin tra pcela na .c. gabala Epenn iar noblinb*, "These are the history [or traditions], of the first conquest of Ireland after the Deluge."

*Fol. 7. b.* The history is then continued in prose to the coming of Nemed, thirty years after the destruction of Partholan's people; with the taking of Conaing's tower in Tor-inis, now Tory island.

*Fol. 8. a. col. 2.* A poem beginning *Ernu oll oiruib gaebil*, "Noble Erin, which the Gaedhil adorn." This is preserved in the *L. Gabhala* of the O'Clerys, with a copious gloss, (p. 25), and is there attributed to Eochaidh Ua Floinn. See also O'Reilly, *Writers*, p. lxxvi. The poem ends imperfectly, fol. 8. b. col. 2.

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II. Next follow sixteen staves, which constitute most probably what remains of the true Book of Fermoy. They are in a very different hand (or rather hands) from the fragment of the Book of Invasions already described, which had probably no connexion with the Fermoy collection of Legendary Tales and Poems.

These sixteen staves are in good hands, probably of the 15th century, and are numbered in the upper margin in Arabic numerals, in a hand of the 17th, and in black ink. The pages are in double columns; size of column, 10.2 inches by 8. A full column contains thirty-six lines.

- (1.) The first staff consists of six leaves, and is numbered fol. 23–28, from which it appears that twenty-two leaves have been lost since the folios were numbered, unless the eight leaves of the former part of the volume have been included.

The following are the contents of this staff:—

*Fol. 23. a.* The legend of Mór Mumhan (Mór or Moria of Munster), daughter of Aedh Bennain, king of West Luachair (i. e. of West Kerry), and wife of Cathal Mac Finguine,\* king of Munster. The tract begins *Ceb bennain nū iplocpu, da meic dec laip, 7 ceora ingend* (“Aedh Bennain, king of West Luachair, had twelve sons, and three daughters”). A space has been left for an ornamental capital *C*, which, however, was never inserted.

Mór was, and is to this day, proverbial for her great beauty. As she approached to womanhood, she was suddenly struck with an irresistible desire to travel, and stole away from her father's house. For some years she continued to wander alone, shunning the haunts of men, and traversing on foot the wilds and forests. At length she arrived at Cashel, in torn and ragged garments, foot-sore, and miserable; but, notwithstanding, her transcendent beauty shone forth, so as to attract the attention of Cathal mac Finguine, king of Munster, who, after some inquiries as to her parentage, finally married her. After this her taste for wandering left her, and she became as celebrated for her wisdom and domestic virtues as for her beauty.

\* *Cathal Mac Finguine.* Aedh Bennain was the lineal descendant of Cairbre Pict, surnamed Luachra, from Sliabh Luachra, where he was brought up. He died, according to Tighernach, in 619, *Ann. Ult.* 618, *Four Mast.*, 614. If so, it is difficult to understand how his daughter could have been the wife of Cathal Mac Finguine, who died 737 (*Four Mast.*).

Aedh Bennain is called king of Munster by Tighernach, and king of Iar Mumha, or West Munster, by the *Four Masters*. But he was really king of Iar Luachair (West Luachair). The district was divided into East and West, and had its name from Cairbre Luachra; it is now *Ciarraighe Luachra*, or Kerry. See *Wars of the Danes*, p. li, n. 3; lxxv. n. 2.



Besides the adventures of Queen Mór, this tract contains also the story of the abduction of her sister Ruithchern, the battles fought by their brothers on her account, and the death of Cuana, son of Calchin, King of Fermoy, with whom Ruithchern had eloped. He flourished in the seventh century, and was celebrated for his liberality and hospitality.\*

This tale, under the title of *Clíted Ruithcearna pe Cuana mac Cailcin* ["Elopement of Ruithcearna with Cuana mac Cailcin"], is mentioned by Mr. O'Curry in the curious list of ancient tales which he has printed from the "Book of Leinster," *Lectures*, p. 590. A copy of it is preserved in that ancient book (H. 2. 18, Trin. Coll. Dublin); the only other copy (if I mistake not) which is known to exist.

*Fol. 24. a.* A curious Legend, giving an account of the fifty wonders which occurred in Ireland on the night when Conn of the hundred Battles, King of Ireland in the third century, was born.†

It begins, *bai fingen mac luchta aibéi pamna in bpuim fingin*, "On Samhain's night (i. e. All Hallow Eve), Fingen Mac Luchta was at Drum-Fingin;" a space being left for an ornamented initial *b*, which was never inserted. The fifty wonders were related to Fingen Mac Luchta, King of Munster, by a lady named Bacht, who sometimes visited him from the fairy mound called Sith-Cliath, which Mr. O'Curry thought was originally a Tuatha De Danaan mound, now Cnoc Aine in the county of Limerick.

This is a very rare tract, if indeed another copy exists; it contains various topographical, historical, and legendary notices, which throw much light on several superstitious practices not yet entirely forgotten; it records the origin of several roads; explains the ancient names of some rivers, and describes a few of the formerly existing monuments of Tara.

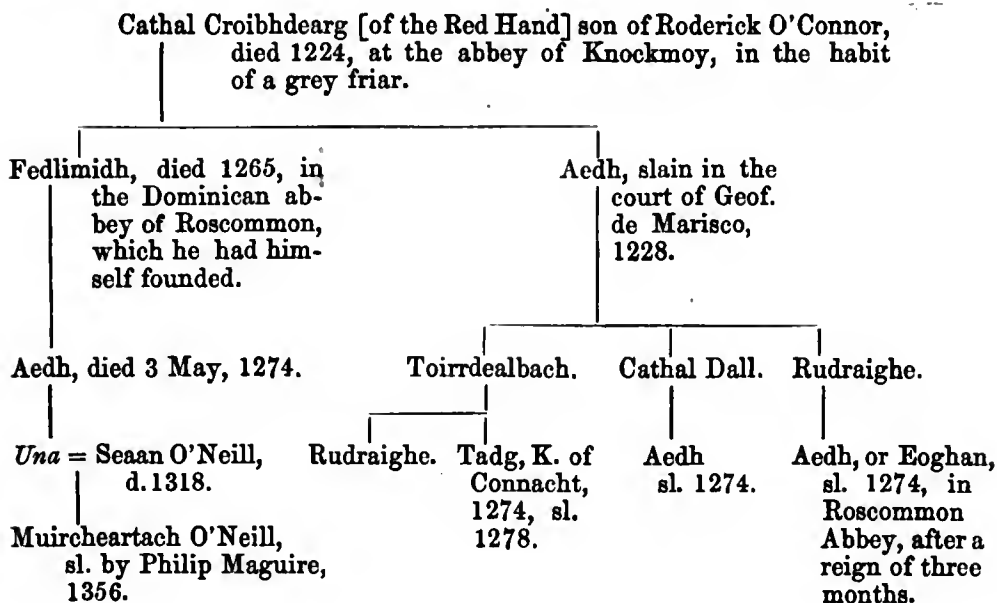
*Fol. 25. a. col. 2.* A poem of 35 stanzas, beginning, *Cia po agraí coip um cpuachan*, "who is it that asserts a right to Cruachan," i. e. a right to the sovereignty of Connaught; Cruachan was the fort or palace of the Kings of Connaught. It is now Rathcroghan, † county of Roscommon. The ornamented initial *C* which ought to have decorated the beginning of this poem was never inserted.

\* See O'Flaherty, *Ogyg.*, p. 336.

† *Ibid.* p. 313.

‡ See O'Donovan, (*Four Masters*, 1223, n. r.)

The author of the poem is not mentioned. His object was to arouse Muirheartach, son of John O'Neill, lord of Tir-Eoghain [Tyrone], to assert his claim to the throne of Connaught, in right of his mother Una, daughter of Aedh, King of Connaught, who died in 1274 (Four Masters); which year was therefore the date of this poem, for it must have been written before the successor had been inaugurated; or at least before the confusions consequent on the death of Aedh had come to an end. No less than three Kings of Connaught were set up within that year, 1274, as we learn from the Four Masters, viz.: 1. Aedh (son of Rudraighe, son of Aedh, son of Cathal Croibhdearg), who was murdered in the abbey of Roscommon, after a reign of three months, by his kinsman Rudraighe, son of Toirdealbach, or Turlogh, son of Aedh, son of Cathal Croibhdearg. 2. Another Aedh, son of Cathal Dall, son of Aedh, son of Cathal Croibhdearg: he was elected by the people of Connaught, but was murdered a fortnight after. 3. Tadhg, son of Toirdealbach, son of Aedh, son of Cathal Croibhdearg, who was permitted to reign for four years, but was slain, in 1278, by the Mac Dermots. It is evident, therefore, that Muirheartach O'Neill (who must have been young at the time), did not yield to the exhortations of the poet to risk his life and fortunes in this troubled sea of factions. The following genealogy, gathered from the present poem, and from the Annals of the Four Masters, will assist the reader in understanding what has been said:—



The present poem is very rare, if not unique; no other copy of it was known to Mr. O'Curry. It belongs to a class of bardic poems which are extremely valuable for local and family history.

*Fol. 26. a. col. 1.* A poem of fifty-eight stanzas, beginning, *Mop loicep lucht an indluig*, "Much do slandering people destroy." The initial M has been written by a modern hand, in the space left vacant for an ornamented letter. The author of the poem, which is addressed to David, son of Thomas O'Keeffe, of Fermoy, was Domhnall Cnuic an Bhile Mac Carthar. It seems that David O'Keeffe had taken offence at some reflections said to have been cast upon him by the poet, who accordingly addressed to him the present poem as a reparation. In it the usual amount of flattery and conciliatory remarks is applied to the wound, the poet denying also the heavy charge brought against him, and putting the blame of it on slandering and backbiting tongues.

This is another of that class of bardic poems throwing light upon local family history. Mr. O'Curry knew of but one other copy of it.

One stanza of the poem (*fol. 26. b. col. 1*) seems to have been an after insertion, in a space originally left blank for it.

*Fol. 27. a. col. 1.* (six lines from bottom) begins a poem of forty-nine stanzas, the author's name not mentioned. It is in a good hand, by a well practised scholar, but not the same scribe by whom the foregoing poem was written. It begins *baile puthain pite Emna*, "A mansion of peace is Sith Emna [the fairy hill of Emain.]" The initial letter b is as usual omitted. Five lines at the beginning of col. 2. are obliterated, and nearly illegible, by damp. The poem, which is otherwise quite perfect, is a panegyric on Randal, son of Godfrey, King of the Hebrides, whose royal residence was Emhain Abhla [Emania of the Apples], in the isle of Múilé (*pron. Moolé*), now Mull.

Randal was descended from Godfrey, or Geoffrey, King of Dublin and of the Hebrides, who is surnamed *Mearanach* in the Annals of Ulster, and who died of the plague in Dublin in 1095. Hence, this poem must have been written before that year, for in it the poet exhorts his hero to lay claim to the throne of Ireland, and tells him that the stone which is on the side of Tara would proclaim him as the lawful sovereign. The allusion here is to the celebrated Lia Fail, or stone of destiny, which was said to utter a sound when the true heir of the crown was inaugurated upon it, but to remain silent at the inauguration of an usurper. It is remarkable that the poet speaks of this stone as being

still in his own time at Tara. But notwithstanding his assertion of Randal's legitimate right to the Irish throne, the prudent poet advises him to remain in the enjoyment of the ease and happiness which surrounded him in his beautiful island.

The language of the poem is a very ancient and pure style of Irish, containing, however, a few words peculiar to the Scottish dialect. For this reason the philological interest of the poem is very great, and that interest is increased by the historical facts of which it is the only record. The fairy palace of Eamhain Abhla, or Sith-Eamhna, for instance, is celebrated in the romantic legends and tales of the Tuatha De Danaan, but its exact situation was never before known. The present poem identifies it with the residence of the Kings of the Hebrides, in Mull, in the twelfth century. "This poem alone," wrote Mr. Curry to me, soon after I had purchased the Book of Fermoy, "is worth the price you gave for the whole book, and I know of no other copy of it." Mr. Hennessy has a remarkably fine copy of this poem.

*Fol. 28. a. col. 1.* On the upper margin, in an old hand, is written, *Tadg M<sup>c</sup> Domnuill oḡ. c. c., i. e.* "Tadg Mac Domhnuill Og cecinit." In other words, Tadg was the author of the poem, if his name be rightly decyphered (for the writing is injured and very obscure). The poem begins, *Ḷepp 6 dab mḡill mna muḡan*, "It is a short time since the women of Munster were pledged," i. e. since they were deemed worth having pledges given for them. The initial *Ḷ* is inserted, with a rude attempt at ornamentation, by a modern hand.

This poem is a kind of elegy on the death of Siubhan [or Johanna] daughter of Cormac Mac Carthy; but it gives little information as to her history, or the time when she lived.

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(2). The second stave consists of eight leaves, numbered foll. 29-36. Its contents are as follows:—

*Fol. 29. a. col. 1.* In the upper margin is the title of the first tract, *Incipit cath Crinna*, "Here beginneth the battle of Crinna." This is a remarkably fine copy of this old historical Tale. It is in prose, and begins *bai nī ampa pōp hēpenn, i. cōpmac mac aīpt mac con ced chaḡaḡ.\** Crinna was a place on the borders of Meath and Louth,

\* "There was a noble king over Erinn, the Hundred Combats."  
viz., Cormac, son of Art, son of Conn of

in the ancient Bregia, not far from Douth on the Boyne, near Drogheda. There the battle was fought between three Ulster princes, brothers, all named Fergus,\* and Cormac mac Art, grandson of Con of the Hundred Fights. Fergus Dubhdedach had usurped the throne, and had, moreover, with his brothers, insulted Cormac at a feast given by him in Bregia. Cormac succeeded in making alliance with Tadg, son of Cian, son of Oilliol Olum, King of Munster, and also with the famous champion Lugaidh Laga. This latter hero had slain Art, Cormac's father, at the battle of Magh Mucruimhe [near Athenry, Co. of Galway], and Cormac demanded of him as an Eric, in reparation, that he should join him on the present occasion, and cut off the heads of the three Ferguses. To this Lugaidh Laga agreed, and in the battle that followed at Crinna, with their united forces, utterly defeated the Ulster princes, and brought their heads to Cormac. By this victory, gained A. D. 254, Cormac became firmly fixed on the throne of Ireland, which he held for twenty-three years.

Another very good copy of this Tale will be found in the Book of Lismore. Keating, in his history of Ireland, has given a summary of it, including most of the legendary and marvellous incidents, which I have not thought it necessary to dwell upon.

Other copies of the Tale are also preserved; but they are very inferior to the copies in the vellum books, the "Book of Fermoy," and the "Book of Lismore." The other copies are on paper, transcribed, no doubt, from ancient copies, but with many mistakes and inaccuracies.

*Fol. 32. a. col. 1.* (line 16). Here begins an ancient prose tale, entitled *bpuiben mē dapeδ aīro riorana* ("The Court of the son of Daire down here") beginning, *bui poδopδ mop ic aτeδ-tuataib̄ Epenn an aumpip ep̄i rīg Epenn* ["There was a great conspiracy among the Athech-tuatha of Erinn in the time of three kings of Erinn"], the three kings mentioned being "Fiacho Findolaigh (or Fiacha Finnolaidh), King of Ireland; Fiac mac Fidheic-Caich, or Fiac-Caech, King of Munster; and Bres mac Firb, King of Ulster."

This is an account of the insurrection of the people called Athech-tuatha against the Milesian chieftains and nobles in the first century of

\* But distinguished by the surnames Fergus Dubhdedach [black toothed], Fergus Foltleabar [of the flowing hair], and Fergus Cas-fiaclach [crooked toothed],

who was also called Tene fo Breagha, or "Fire through Breagh," in allusion to his frequent irruptions into Bregia.

the Christian era. It relates to a most difficult and obscure incident in the history of Ireland—an incident which has been most probably greatly disfigured by the partizanship of historians, and of which we have only the account of the ultimately successful party. All revolutions which have failed in their object are not unnaturally liable to similar misrepresentations. The very name *Athech-tuatha* is variously interpreted. Some have sought to identify the people so called with the *Attacotti* mentioned by *Ammianus Marcellinus*, and by *St. Jerome*, as a tribe of marauders, who, with the *Picts* and *Scots*, caused great disturbance to the *Britons*, and are said to have appeared also on the continent of *Europe*. But no mention is made of them until the middle of the fourth century; and in true Celtic pronunciation the name *Athech-tuatha* bears no similarity to *Attacotti*. The word *Tuatha* signifies *people, tribes*, or the territories they inhabited; but *athech* is the word whose etymology and meaning make the difficulty. *Keating* seems to translate the compound word by *Óaop clanna*, the *clanns* who were not free, that is to say, the *clanns* who were under an obligation to contribute by a rent of cattle and food to their chieftains; in opposition to the *Saop clanna*, or free *clanns* who were not under any such rent or tribute. This is also *Mr. O'Curry's* interpretation, who tells us that the word *athech* signifies nothing more than *Rent-Payers, Rent-paying Tribes or People*.\* If this be the true signification, it will follow that in the word *Athech-tuatha* we are not to look for an indication of their genealogical descent, but only a description of their civil condition; they were not *free*; in other words, they were compelled by an external force or moral obligation to pay tribute to their chieftains.

This, however, is not the place for a dissertation on this subject, which very much needs a patient and dispassionate investigation by competent Irish scholars. It must be enough to say here, that there seems no reason to suppose these *Rent-paying tribes* to have been of

\* *People*. *O'Curry's Lectures*, p. 363. (*O'Donovan's B. of Rights*, p. 174, n. \*). It is to be regretted that *Mr. O'Curry* did not give us his opinion on the etymology and origin of the word *Athech* or *Aitheach*; his interpretation of it must therefore rest on his own authority. *Lynch [Camb. Evers. p. 65]*, explains it "*plebeiorum hominum genus*." *O'Reilly (Dict. in voc.)* supposes it to be quasi *παῖσῶς*

*παῖσῶς*, which he interprets "a plebeian." But *παῖσῶς* or *αἰσῶς*, signifies a *giant*, and, therefore, *Dr. O'Conor* explains the words "*gigantea gens*." *Rev. Hib. Scriptt.* vol. i., *Proleg. i. p. 74. n.* Let it be observed, however, that the word is not *fathach*, or *athach*, but *athech*, which is not necessarily the same thing. See *O'Donovan, Supplem. to O'Reilly's Irish Dict. sub vow.*



a different race from the dominant Milesian nobility of the time. They were dissatisfied with their condition ; they were unable to supply the extravagant demands of their rulers ; they regarded themselves as the victims of an intolerable oppression ; they therefore organized a secret conspiracy to murder the kings, and all the *raop-clanna*, "free clans," or nobles. Their plan was in accordance with the ancient customs of their race. For a year and a half the plot was kept secret, during which time they laid by cattle and other viands, mead, and such strong drinks as were then in use, for a great banquet, to which they invited the kings, above named and their nobles. Fiacha Findolaigh, King of Ireland, was also, it should be mentioned, King of Connaught, so that the three provincial kingdoms, as well as the supreme power, were represented on the occasion. The unsuspecting guests all arrived on the appointed day at the Court of Mac Dareo, in a plain in Breifne, the O'Rourke country, in the present county of Leitrim. For nine days the guests revelled in all the luxuries of the table ; on the ninth, especially, the excellence of the viands, the flavour and admirable quality of the drinks, surpassed every thing that had been till then experienced. All suspicion was lulled ; all was joyousness and noise, and goblets circulated, until at midnight, the royal party—kings, chieftains, nobles and their followers—all lay senseless in the utter helplessness of intoxication. This was the moment so long looked for by their treacherous entertainers. The *Athech-tuatha* arose, and basely murdered their unconscious guests. Not a man was suffered to escape, and the plain in which the *Bruidhen mac.Dareó* (or Court of Mac Dareo) stood, was thenceforth justly named *Magh Cro*, or the Plain of Blood.

The insurgents were completely successful ; but their notions were not republican, and they at once placed upon the vacant throne one Cairpre-cind-chait, or Cairpre of the Cat's head, who had been their principal leader in the massacre.

All the "free tribes," it is said, had been entirely extirpated, with the exception of the queens of the three murdered kings, who by some means escaped. They were each pregnant, and having found refuge in Alba, or Scotland, soon after gave birth to three princes, by whom was afterwards restored the ancient race of the murdered sovereigns.

It is not possible of course to receive all this as authentic history ; but that some such event did take place cannot be doubted. The bards, who were always in the interest of the chieftains and royal races, can-

not be supposed to have gratuitously invented a tale so dishonourable to their race and sovereigns; and the very inconsistencies of the history, the different order in which the succession of kings, during and after the revolution, is given by different bardic historians and annalists, clearly show that attempts were made to tamper with the truth. Keating gives the succession of supreme kings of Ireland thus:—[the dates are the supposed years of the accession of these sovereigns to the throne]:—

- B. C. 12. Crimthann Nia Nair, killed by a fall from his horse.
- A. D. 4. Feradach Finn-Fectnách, son of Crimthann Nia Nair.\*
- A. D. 24. Fiacha Finn, slain by his successor.
- A. D. 28. Fiacha Finnolaidh (son of Feradach Finn-Fechtnach), slain by the Athech-Tuatha.
- A. D. 54. Cairbre Cinn Chait, the usurper, king of the Athech-Tuatha.
- A. D. 59. Elim, son of Connra.
- A. D. 79. Tuathal Techtmar, son of Fiaca Finnolaidh; escaped in his mother's womb from the slaughter of the nobles.

The "Four Masters" give the order of events and dates as follows:—

- B. C. 8. [74]. Crimthann Nia Nair.
- A. D. 10 [90]. Cairpre Cinn-Chait.
- A. D. 15 [95]. Feradach Finn-fechtnach, son of Crimthann Nia Nair; died A. D. 36.
- A. D. 37 [116]. Fiatach or Fiacha Finn, slain by his successor.
- A. D. 40 [119]. Fiacha Finnfolaidh, slain by the Athech-Tuatha.
- A. D. 57 [126]. Elim Mac Connra, slain by his successor.
- A. D. 106 [130]. Tuathal Teachtmar.

O'Flaherty retains the same order of the events, but alters the dates to the years which I have put in brackets.

The account given by Tighernach is as follows:—

- A. D. 79. Crimthann Nia Nair: died A. D. 35.
- A. D. 85. Feradach Finn-Fechtnach.
- A. D. 110. Fiacha Findolaidh, or Findfolaidh.
- [A. D. 128. Elim Mac Conrach, or Mac Connra, is mentioned as king of Emania only.]
- A. D. 130. Tuathal Teachtmar.

It is curious that Tighernach makes no mention whatsoever of the rebellion of the Athech-Tuatha, and their Cat-headed king. Fiacha Finn-

\* *Nia-Nair*, or *Niadh-Nair*, "hero of Nar," his wife's name.

olaidh is said to have been slain in his palace of Tara, or as others say, in Magh Bolg, by Elim Mac Conrach, king of Ulster, who was himself killed in the battle that followed, by Tuathal Techtmar, in vengeance for the death of his father.\*

It will be seen that these accounts, each given by high authorities, are not only widely discrepant, but also utterly inconsistent.

This tale of the slaughter of the nobles is enumerated among the curious list of ancient tales published by Mr. O'Curry from the "Book of Leinster," under the title of *Arġain Cairpre Cinn Cate for paep clannaib hErienn*, "Slaughter of the free clans of Erin by Cairpre Cinn-chait." There is a copy of it in the Trin. Coll. MS. H. 3. 17, and another which Mr. O'Curry calls "a detailed, but not very copious account," in the MS. H. 3. 18. (*Lectures*, p. 264.)

*Fol. 33. a. col. 1.* (Five lines from bottom) is a tale with this title—*Om diafoibe in ceo for ulcaib ro rir*, "This was how the debility came on the Ultonians," beginning *Cib diafoibe an ceo for ulcaib? .nn.*, "Whence [proceeded] the debility that was on the Ultonians? not difficult to tell."

The story is this: Crunnchu, son of Agnoman, was a rich farmer† of Ulster, whose wife had died. Not long afterwards, as he was sitting in his house alone, a strange woman, well clad, and of good appearance, entered, and seated herself in a chair by the fire. She remained so until the evening without uttering a word, when she arose, took down a kneading trough, went to a chest, as if she was thoroughly at home, took out some meal, kneaded it, baked an excellent cake, and laid it on the table for the family. At night Crunnchu, perceiving her excellent qualities, proposed to her to become his wife; to this she consented,

\* *Father.* See Tighernach, *Rer. Hibern. Scriptt.* tom. ii. p. 29. An instance of the confusion which exists in the history of these events is furnished by Mr. O'Curry. In one place (*Lectures*, p. 263) he tells us that Fiacha Finnolaidh was slain by the insurgents at Magh Cro; in the very next page (p. 264) he says, that Fiacha succeeded to the throne after the death of Cairpre Cinn Chait, but was afterwards slain by a second body of rebels at Magh Bolg. For both statements he could have

cited high authority; but it is curious that he does not seem to have perceived their discrepancy.

† *List.* Another list of these tales is given in the MS. H. 3. 17. in Trin. Coll. Dublin. See O'Donovan's Catalogue.

‡ *Farmer.* The word so translated is *aireach* in the original; the very same word which occurs in the disputed compound *Aireach tuata*, "the farmer or tribute-paying tribes," of which we have already spoken.

and they lived together in great happiness and prosperity, until she became pregnant.

At this time the great annual fair of the Ultonians was proclaimed, and Crunnchu pressed his wife to accompany him thither. This, however, she refused on the ground of her approaching accouchement; so Crunnchu went alone. The sports consisted of sham fights, wrestling, spear-throwing, horse or chariot racing, and other athletic games. In the race, the horses or chariots of the King of Ulster (the celebrated Conchobhair Mac Nessa\*), carried off the palm from all competitors. The bards and flatterers of the Court extolled the royal horses to the skies; they were the swiftest in the world—nothing could compete with them. In the excitement of the moment, Crunnchu publicly denied this statement, and declared that his own wife could excel in fleetness the royal steeds. He was immediately seized, and detained in custody until his words could be put to the proof. Messengers were sent for his wife; she urged her condition and the near approach of the pains of childbirth; but no excuse, no entreaty, was suffered to prevail; she was carried by the messengers to the race course, and forced to run against the king's fleet horses. To the surprise of all, she outran the horses, and reached the goal before them; but in the very moment of her triumph she fell in the pains of labour. Her agonies were increased by the cruel circumstances which had prematurely caused them; but she brought forth twins—a son and a daughter. In the irritation of the moment she cursed the Ultonians, and prayed that they might be periodically seized with pains and debility equal to that which they had compelled her to undergo. And this was the *Ces* [debility or suffering], or as it was also called, *Ces naoidhean* [infant or childbirth suffering†], of the Ultonians.

A tale called *Tochmarc mna Cruinn*, "Courtship of the wife of Crunn," or Crunnchu, is mentioned in the ancient list‡ of Tales, published by Mr. O'Curry, from the Book of Leinster (*Lectures*, p. 586). The

\* *Conchobhair Mac Nessa*. O'Flaherty dates the beginning of his reign B. C. 13, and his death, A. D. 47.

† *Childbirth suffering*. It is added that this plague continued to afflict the Ultonians for nine generations. The Book of Lecan says during the reign of nine kings, to the reign of Mal Mac Rocraidhe, A. D.

130. But there were but seven reigns from Conchobhar Mac Nessa to Mal, inclusive. See the list given O'Conor, *Stowe Catalogue*, pp. 101, 102.

‡ *List*. It is also in the corresponding list in Trin. Coll. MS. H. 3. 17, under the title of *Tochmarc mna Cruinn mc Agno-main*. O'Donovan's Catalogue, p. 319.

story is also given in the *Dinnseanchus*, where Crunnchu's wife is named *Macha*, and she is mentioned as one of three ladies so called, from whom Ard-Macha, or Armagh, may have had its name.\*

Mr. O'Curry states (*ibid.* note), that the whole of this tale is preserved in the Harleian MS. 5280, in the British Museum.

*Fol. 33. b. col. 2.* On the upper margin we have Cinaet .h. arca-gain .cc. "Cinaeth O'Hartigan cecinit." This poet, called by Tighernach the chief poet of Leth Chuinn (the northern half of Ireland), died A. D. 975. The poem here attributed to him begins *Doluib aillill ir in caillib i culbreab*, "Ailill went into the wood in Cul-breadh." The object of the poem is to describe the manner of death, and places of interment of the seven sons of Aedh Slaine, King of Ireland, A. D. 595 to 600.

Several good copies of this poem exist in the Academy's collection, and in that of Trinity College. The present copy is one of the best of them.

*Fol. 33. b. col. 2.* (eight lines from bottom). A poem headed *Fothad na canoine .cc.*, "Fothadh na Canoine [of the Canon] cecinit," beginning *Ceip cech ríog co péill, do clannaib neill nar,* "The right of every king clearly, of the children of noble Niall;" the next lines add, "except three, who owe no submission so long as they are in power, the Abbat. of great Armagh, the King of Caisil of the clerics, and the King of Tara."

This poem was addressed to Aedh Oirníghe, when he became king of Ireland in 793, by Fothad of the Canon, so called because he gave a decision, which was regarded as a law or Canon, exempting the clergy from military service. (See O'Curry, *Lect.*, pp. 363, 364; Four M. 799, and O'Donovan's note \*, p. 408). Fothad was tutor, as well as poet, to King Aedh Oirníghe, and in the present poem gives that sovereign advice as to his conduct in the management of his kingdom.

There is a damaged copy of this poem in the Book of Leinster; and other copies, more or less perfect, in the Academy, and in Trinity College. The present is a very good copy, and quite perfect.

\* *Name.* Book of Lecan, fol. 266. b. b. [pagination of lower margin]. The original, with a translation, and a curious poetical version of the story, are published

by Dr. Reeves in his "Ancient Churches of Armagh," p. 41, sq. See also Dr. S. Ferguson's agreeable volume, "Lays of the Western Gael," pp. 23 and 233.

On the upper margin of fol. 34. b. col. 1. a modern reader of the volume has written his name thus:—"Uill. ua heagra," "William O'hEagra, 1805." The O'hEagra are called by O'Dugan\* "kings" of Luighne, the present barony of Leyny, in the county of Sligo. The name is now O'Hara.

*Fol. 34. b. col. 2.* A tract headed *inbap̄ba Mochuda ap Raithin*, "Banishment of Mochuda out of Raithin." It begins *Mochuzca mac p̄inall do ciaraiḡi luacra a cenel*, "Mochuda, son of Finall, of Ciariaghe Luachra [now Kerry] was his family."

This is a curious and valuable account of the banishment of St. Mochuda† from Raithin, now Rahan, near Tullamore, King's County, and his settlement at Lismore, where he founded a celebrated school and episcopal see in the seventh century. The banishment of this holy man from his original seat at Raithin seems to have been due to the jealousy of the neighbouring clergy, and is said to have been owing partly to his being a native of Munster. The names of all the clergy who took part in this proceeding are given (a singularly curious list),—and the conduct of the joint kings of Ireland, Diarmait and Blathmac, is severely censured.

This tract ends fol. 36. b. col. 2. imperfectly, the next leaf (fol. 37) of the MS. being lost.

(3). The third stave consists of six leaves; the first leaf is numbered 38, showing that the loss of fol. 37 has taken place since the numbering of the leaves in black ink, which has been already spoken of.

*Fol. 38. a.* begins imperfectly. This leaf has been greatly damaged and stained. It contains the life of St. George, of which the Academy possesses a very fine copy in the *Leabhar breac*.

The present copy ends fol. 42. b. col. 2.

*Fol. 42 b. col. 2* (eight lines from bottom), is a short legend, entitled,

\* *O' Dugan*. See Topogr. poems transl. by O'Donovan, p. 59.

† *St. Mochuda*. He is also called *St. Carthach*. A beautiful woodcut of the round window of the Church of Raithin (still nearly perfect) may be seen in Dr. Petrie's *Essay on the Round Towers*.

Dr. Reeves is of opinion that the expulsion from Raithin had some connexion with the Paschal controversy. Tighernach records it at 636 in these words: "Effugatio Cairthaigh a Raithin *in diebus Paschæ*;" and it is remarkable that St. Cummian's paschal letter was written in 634.



Scel ralepach na muice annro rior, "The story of the pigs' Psalter down here;" it begins *Ḃppuc ampai bo hī cluain mc noip*, "There was a noble bishop at Cluain-mic-nois." The name of this bishop was Coenchomrach; see *Mart. of Donegal*, July 21 (p. 199). He died 898 (Four M.) which was really 901. The present copy of the legend is damaged, but other copies exist in the Academy's collection. The original scribe seems to have written as far as line 9, col. 2. fol. 43. a., and to have left the tract unfinished, but it was afterwards taken up where he had left off, and completed by another hand, on the next page. This continuation begins line 10, fol. 43. a. col. 2., under which a line is drawn in modern ink. The portion of the column thus for a time left blank is now occupied by the following curious note by the Scribe of the life of St. George, already noticed:—

Ḃpauḃ laipr in mbctuid ro rain  
 peoirri o uilliam offceada, do daibit  
 mac muirir mhic ríain do noitri,  
 7 do biad bliadna in cigerna an  
 can do rpirbad anro hī .i. mile bli-  
 adan 7 ceitri .c. bliadan 7 pecht  
 mbliadna deḡ 7 da ríóit; 7 in dapa  
 la ríóit do mí nouemb. do epícnui-  
 ḡeb anro hī, 7 a raigitarriur do bi  
 ḡrian intan rion 7 a canrerp do bi  
 int epḡai; .a. do buḃ leitir dom-  
 nach in bliadan rion, 7 a 15 do buḃ  
 nuasriur oir, 7 ipḡ aipḃ pennac do-  
 cigernab ranuair rion do lo .i. mup-  
 cuir, 7 6 laeta ar rion in concup.

A prayer along with this life of St. George, from William O'Hiceadha [O'Hickey], for David, son of Muiris, son of John Roitsi. [Roche], and the year of the Lord when this was written here was a thousand years and four hundred years, and seventeen years, and two score [1457]; and it was finished here the twenty-second day of the month of November; and the Sun was in Saggittarius at that time, and the Moon was in Cancer; A was the Dominical Letter, and 15 was the Golden Number, and the planet that dominated at that hour of the day was Mercury, and 6 days on account of the concurrent.

The year here designated, whose Sunday letter was A, and golden number 15, was 1457-8; that is, from 1 January to 24 March, was called 1457, according to the old style reckoning; and from 25 March to the end of the year was 1458. It is not worth stopping to explain the astrological characteristics.

This note is followed by four lines of consonant and *Coll* Ogham, in which the two modes of writing are mixed up together in a way which renders it very difficult to read them; and the difficulty is greatly increased by the injury sustained by the lower corner of the MS., which renders one-third of each line illegible.

(IV.) The fourth stave contains but five leaves, numbered in the same hand as before, 44–48. It is greatly damaged by damp and dirt.

*Fol. 44. a.* Here commences a Tract on the Destruction of Jerusalem under Vespasian and Titus, taken apparently from the account given by Josephus; it is of considerable length, and ends fol. 48. a. col. 2. It begins *Da bliaban ceachpachad badap na huibaidi, &c.*, “The Jews were 42 years, &c.”

*Fol. 48. b.* is occupied by a poem, but so obliterated by dirt and damp that it cannot be easily decyphered, at least without giving more time to the task than I have now at my disposal.

(V.) The fifth stave contains eight leaves; numbered as before, from 49 to 56. The leaves are all injured in the outer margin.

*Fol. 49. a. col. 1.* On the upper margin, in the handwriting of the original scribe, now nearly obliterated, are the words in nomine patris et filii et spiritus sancti. amen; under which is written, in a later hand, the title of the following tract: *Coemarc Treblainne*, “The Courtship of Treblainn.” It begins *Froech mc fidaig folc puag o rith fidaig et o loch fidaig, &c.*, “Froech, son of Fidach of the Red Hair, of Sidh Fidaigh, and of Loch Fidaigh,” &c.

The tale belongs to the time of Cairbre Niafar, called in many of these tales erroneously King of Ireland; he was in fact only King of Leinster; but because he dwelt at Tara, he is sometimes called King of Tara, which led to the mistake. He was contemporary with Conchobhar Mac Nessa, and therefore flourished about the end of the first century.\* Treblainn was his foster daughter, although daughter of a Tuatha De Danann chieftain. The story is as follows:—

At this time there dwelt in the west of Connaught a young chieftain, named Froech, son of Fidach, of the race of the Firbolgs. He was as distinguished for his remarkable beauty as for his valour. His

\* *Century.* See O’Flaherty, *Ogyg.* p. 273; and *Tighernach*, B. C. 2. (O’Conor, *Rer. Hib. Scriptt.* vol. ii. p. 14).

fame having reached the ears of the lady Treblainn, she contrived to convey to him a hint, that it would not be displeasing to her, if he would ask her in marriage from her foster-father. In this there was nothing, perhaps, absolutely improper—at least for a young lady brought up at an Irish Court in the first century. But whether she exceeded the rules of decorum or not I do not pretend to say, when she went a step further, and gave her lover to understand that, if her foster-father refused his consent, she was quite prepared to take the law into her own hands, and elope with him. Froech, at least, saw no impropriety in this declaration of her independence. His vanity was flattered, and he at once communicated with King Cairbre on the subject. As the lady had foreseen, however, his suit was refused, and in accordance with her promise, she managed to elude the vigilance of her guardians, and eloped with her beloved, who soon after joyfully made her his wife.

Like all tales relating to the Tuatha De Danaann, this story is full of curious necromantic and magical narratives, some of which are perhaps worthy of preservation.

In the list of ancient tales published by Mr. O'Curry from the Book of Leinster is a legend, called *Tain bo Fraech*, "the Cowspoil of Fraech," which, notwithstanding the difference of title, Mr. O'Curry thought was the same as that now before us. *Lectures*, p. 585, n. (115). Mr. Hennessy thinks it a different tale, although the hero was the same.

*Fol. 51. a. col. 1.* A tale beginning *búí coirpre crom mac pe-pabairg mic lugach mic dalláin mic bpepail mic maine móir, a quo .l. maine Connacht.* "Coirpre Crom\* was the son of Feradach, son of Lugaidh, son of Dallan, son of Bresal, son of Maine mór, a quo Hy Maine in Connacht, &c."

This is a short legend giving an account of how the iniquitous Cairbre Crom, King of Hy Maine, in Connaught, was murdered and his head cut off; and how he was afterwards restored to life by the miracles of St. Ciaran of Clonmacnois, who replaced his head, but in such a manner that it remained from that time forward somewhat stooped, a circumstance from which Cairbre received the name of *Crom*, or *the Stooped*.

\* *Cairpre Crom.* See the genealogical Customs of Hy Maine." table in Dr. O'Donovan's "Tribes and

This story is interesting in consequence of the topographical information it contains. Seventeen townlands are enumerated which the grateful king, on the restoration of his head, conferred upon St. Ciaran and his church for ever.\* See Proceedings of the Kilkenny Archæological Society, New Ser. vol. i. p. 453.

The present is a very excellent copy of this legend.

*Fol. 51. b. col. 1.* (line 14), a tract beginning *Riġ uapal uipmib-neac oipeċċa do ġab plaiteṃnur foċla peċt naill .i. cond .c. cathac mac feiðlimiġ peċtmaip*, "Once upon a time a noble, venerable, famous king assumed the sovereignty of Fodla [i. e. Ireland], viz., Conn of the Hundred Fights, son of Fedhlimigh Rechtmar." This is a full account of the exploits, reign, and manner of death, of the celebrated Conn of the Hundred Battles, called by O'Flaherty, † Quintus Centimachus. He was treacherously slain by his kinsmen near Tara, on Tuesday, 20 October, A. D. 212, according to O'Flaherty's computation. The history is continued after the death of Conn, until the accession of his son Art-aonfir, or the solitary (so called because he had murdered all his brothers), who was slain at the battle of Magh-Mucruimhe, near Athenry, ‡ in the county of Galway, A. D. 250, by his successor and nephew, Lugaidh. § The revolutionary times ¶ that followed are passed over briefly until Cormac, son of Art, the commencement of whose reign is dated by O'Flaherty from the battle of Crinna, A. D. 254; his glories || and

\* *For Ever.* O'Donovan, *ubi supra*, p. 15. 81.

† *O'Flaherty, Ogyg.* p. 144, 313.

‡ *Athenry.* O'Flaherty, *Ogyg.* p. 327.

§ *Times.* The chronology, as well as the succession of so called kings, is very confused in this part of Irish history. The following is O'Flaherty's arrangement of the events:—

Art Aonfir, King of Ireland, slain at the battle of Magh Mucruimbe by his successor, A. D. 220.

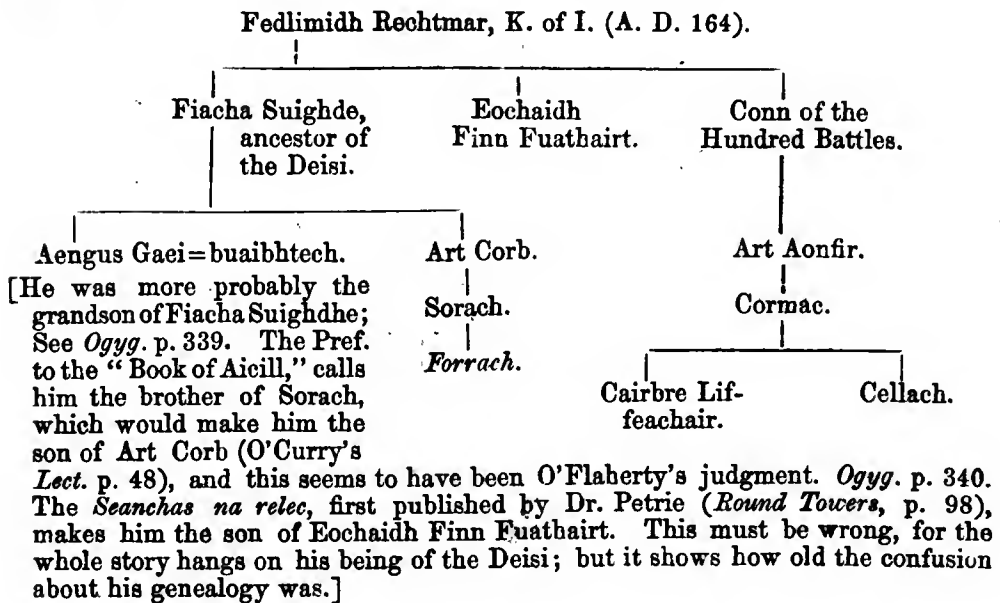
Lugaidh Laga or MacCon. In 237, his followers appear to have given him the title of king, which he disputed with Art. After the battle of Cenn-febrath (dated by O'Flaherty, 237), he fled beyond sea. In 250 he

became undisputed king, having slain his rival and uncle, Art; but in 253 he was expelled by Cormac, son of Art, and took refuge in Munster. Cormac, however, was himself also driven into Connaught, by Fergus Dubhdedach [of the Black Tooth], who seized the kingdom, but was soon after slain by Cormac at the battle of Crinna, A. D. 254. From this event O'Flaherty dates the beginning of Cormac's reign, although Lugaidh Laga was allowed to retain the name and pomp of king to 267 or 268, when he was murdered at the instigation of Cormac, by the Druid, Ferchis mac Comain, *Ogygia*, p. 151.

|| *Glories.* See O'Flaherty's panegyric, *Ogyg.* p. 336.

successful government are then described, until the story comes to the following romantic event which lost him the crown :—At the south side of Tara dwelt the family of Fiacha Suighdhe, brother of Conn of the Hundred Battles, and consequently Cormac's grand-uncle. These people were called Deisi, i. e. Right-hand, or Southern people, from their position in reference to Tara ; and subsequently Deisi Temrach, or Deisi of Tara, to distinguish them from the Deisi of the county of Waterford. The barony of Deece, in the county of Meath, still preserves their name. Some time before, Cormac had sent out his son Cellach in command of a party of warriors to assert his right to the Boromean tribute, or annual tax of cows, which had been imposed upon the men of Leinster about 150 years before by the King Tuathal Teachtmair. Cellach returned with the cows ; but, as an insult to the Leinster men, he had brutally carried off 150 maidens. Amongst these was one named *Forrach*, who did not belong to the Leinster families liable to the cow tribute, but was of the neighbouring race of the Deisi, the allied tribe descended from Fiacha Suighdhe. In fact, Cellach had carried off, and reduced to slavery, his own cousin.\* When this became known to her uncle, or grand-uncle, Aengus Gaei-buaibhtech, he undertook to avenge her. He had announced himself as the general avenger of all insults offered to his tribe, and for the better discharge of this duty carried with him a cele-

\* *Cousin*.—The following Table will help the reader to understand this relationship :—



brated javelin, called *Gaei-buaibhtech*, or poisonous dart. He immediately went to Tara, and found his kinswoman at a well called *Nemnach*, near Tara, engaged with the other captives in carrying water to the royal residence. Without delay he led her to his own house, and having put her in safety, returned to Tara; there he sought the presence of the king, behind whose chair stood the young prince *Cellach*. Aengus, after some words of angry altercation, struck *Cellach* with his formidable spear, and slew him in his father's presence. On withdrawing the spear, the blade touched King *Cormac's* eye, and blinded him for ever; the other end of the spear-handle at the same time struck *Setna*, the king's house steward, in the heart, and killed him on the spot. In the confusion Aengus escaped, and safely reached his home.

It was then the law that personal blemishes, such as the loss of a limb or an eye, incapacitated the sovereign from the active government of the kingdom; *Cormac* therefore left Tara, and retired to *Aicill*, or *Acaill*, now the hill of *Skreen*, where he had a residence. He resigned his crown to his son *Cairbre Liffeacair*, although for nearly a year *Eochaidh Gonnat*, grandson of *Fergus Black Tooth*, took advantage of the confusion, and usurped the throne; two years afterwards *Cormac* was accidentally choked by the bone of a salmon which stuck in his throat.

At *Acaill*, *Cormac* is said to have compiled the curious book of *Brehon Laws*, called the "*Book of Acaill*," of which two copies now exist in the Library of Trinity College, Dublin, and one,\* a much more valuable and perfect MS., in the *Stowe* collection, now in the possession of the Earl of *Ashburnham*. In the Preface to this work is an account of the loss of *Cormac's* eye, and the deaths of his son and steward, essentially the same as that given in the tract before us, although differing in many of the details. Mr. *O'Curry* has published an extract from this Preface, from the Trinity College MS., E. 3. 5 (*Lectures*, p. 43; and *Append.* xxvii. p. 511).

The "Action" taken by King *Cormac*, to recover damages from the *Deisi* for the loss of his eye, and for the double murder of his son and steward, is extremely interesting, as illustrating ancient criminal proceedings under the *Brehon Law*; and these proceedings are much more clearly described in the tract before us than in the Preface to the *Book of Aicill*. *Cormac* first sent his *Brehon*, *Fithal*, to demand reparation from

\* One. See Dr. *O'Conor's* *Stowe Catalogue*, vol. i. p. 282 (No. xxxvii.)



Aengus and his tribe, and to dictate the terms that would be accepted. These were referred to an assembly which, in due time, met on the hill of Uisnech; the terms of reparation were insisted upon by Daire, Cormac's youngest son, who represented his father on the occasion, and were the following:—1. That the Deisi should no longer hold their territory in the neighbourhood of Tara of free patrimony, but by service. 2. That they should own themselves the vassals\* and tributaries of Cormac and his descendants for ever.

These terms were indignantly rejected by the Deisi, whose ancestor, Fiacha Suighde, was the elder brother of Cormac's grandfather Conn of the Hundred Battles: the result was a series of wars, and a lasting feud, which ended in the expulsion of the Deisi from Meath, and their wandering in different parts of Leinster and Munster for many years, until they settled at length, in the fifth century, in the present county of Waterford, in a territory where the two baronies of Decies without Drum, and Decies within Drum, still bear testimony to their emigration.

But these subsequent adventures of the Deisi† are not included in the present tract, which ends abruptly, and perhaps imperfectly, on fol. 55. b. col. 2.

There is no other copy known of this important historical tale, which is well worthy of publication.

This tract, although written in prose, contains, like all such bardic tales, some poems inserted into the narrative. The following are the initial lines of these poems:—

Óronan fóla fear trogam (5 stanzas). Fol. 51. b. col. 2.

Fuil éuib do éuaig foéalman (11 stanzas). Fol. 52. b. col. 2.

Trí pluáidig gac en bliaban (9 stanzas). Fol. 53. a. col. 1.

Uigib ainna imcolain éuib (9 stanzas). *Ibid.* col. 2.

\* *Vassals.* The legal steps by which the free tribes were to be reduced to the state of tributaries and vassals are minutely described, and are extremely important as illustrating the Brehon Laws, and the condition of civilization at the time when the Book of Aicill was compiled.

† *Deisi.* In the Trinity College MS. H. 2. 15. p. 67. a. col. 1. (ten lines from

bottom), is a tract "On the blinding of Cormac mac Airt, and the expulsion of the Deisi from Meath." In H. 3. 17. col. 720. is also an account of the blinding of Cormac; and col. 723, line 27 of the same MS., is an account of the Gaibuaibhtech, or poisonous dart with which Aengus inflicted the wound.

Rí mac péiblimig ampa conn (2 stanzas). Fol. 53. b. col. 1.

Ṭrí mic a cunn pócuála (7 stanzas). *Ibid.* col. 2.

*Fol. 56. a.* This leaf contains a long poem of fifty-eight stanzas, written across the full page, and not in columns; it occupies the whole of this, and nearly the next page. The poem is anonymous, composed in praise of David Mac Muiris Roche, and begins, *Oleagar cunorað do comall*, "A covenant must be fulfilled." It gives a curious account of various border battles, forays, and plunderings by the Lord of Fermoy, whose hospitality and other virtues the poet celebrates. Mr. O'Curry told me that he had never seen another copy of this poem.

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(VI.) The sixth stave contains six leaves numbered in continuation, and in the same hand as the foregoing, from fol. 57-62. The double columns are here continued.

*Fol. 57. a. col. 1.* A short legend, beginning, *Aróile duine truaigh boct*, "A certain miserable poor man." This is a story of a miserably poor man who came one day to beg for alms from King David. David had nothing to give, and the poor man asked him to give him at least a blessing in his bosom; David did so, and the beggar wrapping his cloak closely round the place where David had pronounced the words of blessing, hastened home; there he cast his cloak into a well, which immediately became full of great fish. The poor man sold the fish, and soon became immensely rich, &c., &c.

*Ibid.* (line 19). A legend beginning, *Céirpe hairbó an domain .i. toir, ṛ tair, tair, ṛ tuairh*, "The four cardinal points of the world, viz., East and West, North and South." This is an account of the persons (*four*, in accordance with the points of the compass), whom God willed to live through and survive the Deluge, in order that the history of the world after that great destruction of all monuments might be preserved. The margin is injured by damp; but enough remains legible to see that one of these was Fintan, son of Lamech, to whom it was committed to preserve the history of the Western world, viz., Spain, Ireland, and the countries of the Gaedhil. He is fabled to have lived in the South West of Kerry, to the middle of the sixth century. Another was Firen, son of Sisten, son of Japhet, son of Noah, who was appointed to preserve the history of the North, from Mount Rífa to the

Mur Torrian, or Tyrrhene Sea. Fors, son of Electra, son of Seth, son of Adam, was to preserve the history of the East; and Annoid, son of Cato,\* . . . . . son of Noah, was responsible for the history of the South.

*Fol. 57. a. col. 2.* A tract beginning *Oa mac ampa la .ḡḡ.*, "Two celebrated sons had David." The margin is greatly injured, and not easily read. This seems to be some worthless legend of David and his son Solomon.

*Ibid.* (line 18). The Life and Martyrdom of St. Juliana, beginning *Oo bi apoile uppaigi.* Her martyrdom is commemorated in the Irish Calendars of Aengus and Maeltuire O'Gormain, as well as in the Roman Martyrology, at Feb. 16.

The Life of St. Juliana ends fol. 58. a. col. 1. line 33.

*Fol. 58. a. col. 1.* (line 34). Begins a tract with the following title: *Tuapupcban lubair pcaripot,* "The account of Judas Iscariot." This is one of the innumerable legends connected with the voyages of St. Brendan. The beginning of the tract is injured.

*Fol. 58. b. col. 1.* The beginning of this tract is injured. It is a legend of the wanderings of two of St. Columcille's priests or monks, who, on their return to Hy from Ireland, were driven by adverse winds into the northern seas, where they saw strange men, and great wonders. The details may not be altogether worthless, as it is possible that there may be a substratum of truth.† On the upper margin, a modern and bad hand has written, *meapuzab clepeach columcille,* "Wanderings of Columcille's clerks." This tract begins *O eanic depeaz pige 7 plaitemrup domnaill mc aeḡa, mc ainmirech.* Ends fol. 59. b. col. 1.

*Fol. 59. b. col. 1.* This tract is headed *beatha bairpe Corcaide aḡro rir,* "The Life of Barre of Cork, down here." It begins *Mobairpe dā. do chonnactaib do iarcineol, &c.,* "Mobairre was of the Connachtmen by family." Ends fol. 60. col. 1. There appears now a considerable defect between fol. 59 and 60, which had taken place before the folios were numbered, and is not noticed in the count; four pages at least must be missing. Some paper copies of this life are extant.

\* Some words in the MS. are here illegible.

† *Truth.* In the Trinity College MS. H. 2. 16 [col. 707 al. 711, line 29] is a

tract entitled *Eaḡtra Clepech Columcille,* "The Adventures of Columcille's clerks."

*Fol. 60. a. col. 1.* The title is written in a bad modern hand, *beata molaga*, "Life of St. Molaga." The tract begins *Molaga bi. dperaið muiði pene a cenel, .i. de uib cupraib, &c.*, "Now Molaga, his race was of the men of Magh Fene, i. e. of the Hy Cusgraighe." St. Molaga was the founder of the Church and Monastery of Tech Molaga, now Timoleague,\* county of Cork, and of many other churches in Ireland. The present tract is extremely valuable for its topography and local allusions. The tract ends abruptly, as if the scribe had never quite finished it; but there is nothing lost. Ends fol. 61. b. col. 1.

*Fol. 61. b. col. 1.* This tract is headed *Eaccra Cormac mac Airt*, "Adventures of Cormac Mac Airt." It is one of the many fairy tales and romantic stories of which that celebrated hero has been made the subject. It begins *Peccur do bi Cormac huí Cunn a Liatruim, &c.*, "Once upon a time Cormac, grandson of Conn, was at Liatruim, i. e. Tara." This story has been published, with a translation, by the Ossianic Society,† along with the tract called "Pursuit after Diarmuid ODuibhne and Graine, daughter of Cormac Mac Airt;" edited by Mr. Standish H. O'Grady. It is to be regretted, however, that the Society should have selected so bad a copy of this tale for their text; they had not of course, at that time, access to the excellent and ancient copy now before us; but in the "Book of Ballymote," in the Library of this Academy, there is a copy much fuller and better than that which they have published.

*Fol. 62. b. col. 1.* A legend entitled *Cro an t adbar panabar domnach crom dubh*, "This is the reason why Crom Dubh Sunday was so called," beginning *Laí . . . . . pobe cainbeach naem anolen popa [cpe] . . . .* "One day that Saint Cainnech was in the island of Roscrea," he saw a great legion of demons flying over him in the air. One of them came down to the island, and Cainnech asked him where the devils were going. He replied that a good friend of theirs, named Crom-dubh, had died that day, and they were going to take possession of his soul. 'Go,' said the saint, 'but I charge you to return to me here on your way back, and tell me how you have fared.' The demon after some time returned, but limping on one leg

\* He is better known as the founder of Ath-cross-Molaga (now Aghacross, n. of Fermoy), and Temple-Molaga.

† *Society. Transact. vol. iii. (1855), p. 212.*

‡ The MS. is here illegible.

and groaning with pain. 'Speak,' said the saint; 'what has happened to you?' 'My Lord,' said the demon, 'we seized upon Crom-dubh, certain that our claim to him was good, but suddenly St. Patrick, with a host of saints and angels, appeared, who assailed us with fiery darts, one of which struck me in the leg, and has left me lame for ever. It seems that Crom-dubh's charities and good works were more than a balance for his sins; so the saints took possession of his soul, and put us to flight.' "

(VII.) The seventh stave contains now ten leaves, foll. 63-72; numbered as before; written in double columns.

*Fol. 63. a. col. 1.* A tract beginning Ochcepin uzupc ba hairon an domain and po zeinip Cripc, &c., "Octavianus Augustus was emperor of the world when Christ was born, &c." This is a history of the birth, life, and death of our Lord, with the succession and acts of the Roman emperors, to the destruction of Jerusalem under Titus. The lower margins are much injured; on the upper margin of fol. 63. a. col. 2. is some writing in a hand of the sixteenth century, now nearly illegible. On the left-hand margin of fol. 64. a. is scribbled the name "uill ua heazpa, 1805," i. e. William O'Hara, and on the lower margins of fol. 70. a. and b. is the same name without the date. On the upper margin of fol. 72. a. is written "Emanuel," but not in the hand of the original scribe.

This tract ends fol. 72. a. col. 1. line 10.

*Fol. 72, a. col. 1. (line 11).* A tract beginning Upoile oglach oo bí in abbaine d'pumanaiç, "A certain youth was in the abbey of Drumanach," now Drimnagh, county of Dublin. This is a foolish story. The youth, at Easter time, with a sword in his hand, lay down on the side of the hill upon which the abbey was built, and there fell asleep; when he awoke he found himself transformed into a comely maiden.

*Fol. 72. b. col. 1.* A tract beginning Oa bpon placha nime, "The two sorrowful ones of the kingdom of heaven," viz., Enoch and Elias. This is a tale of which we have other copies. There is one, slightly defective at the beginning, in the "Leabhar na hUidhri."

(VIII.) The eighth stave contains four leaves only. It is evidently very defective. The first page is marked 73, in a modern hand; the remaining leaves are numbered in red pencil, in Mr. O'Curry's hand, 74, 75, 76; but there are traces of the older pagination which seems to have been 79, 80, 81, and 82. This Mr. O'Curry found to be wrong, and altered it accordingly.

*Fol. 73. a. col. 1, to col. 2. line 10,* seems to be the conclusion of the tract on Enoch and Elias. See fol. 72. *b.*

*Fol. 73. a. col. 2. from line 11 to the end* is in a different hand. It is a collection of extracts translated into Irish from St. Ambrose. It begins, *Ḃriachra anro o Ambroisur*, "These are the words of Ambrose."

*Fol. 73. b.* is blank.

*Fol. 74. a.* The remainder of this stave is written across the pages at full length, and not in double columns.

On this page begins a poem of which the Academy possesses a complete copy in the O'Gara MS. From this it appears that the author was Donnchadh Mór O'Daly,\* abbat of Boyle, in the first half of the thirteenth century. The subject of the poem is religious; it consisted originally of seventy-one stanzas (284 lines), as appears from the O'Gara MS., but there now remain in the present copy only thirty-one stanzas, owing to a loss of several leaves between fol. 74 and 75. The poem begins—

*Ḃabum dechmað ar nbana  
Do Dia mar ar diḡmala.*

"Let us give tithe of our poems  
To God, as it is meet."

Ends imperfect; fol. 74. *b.*

*Fol. 75. a.* A poem on the Signs of the Day of Judgment, by the same author.† It wants nine stanzas at the beginning, as appears

\* *O'Daly.* See O'Reilly, "Transact. Ibero Celtic Soc.," p. lxxxviii.

† *Author.* See O'Reilly, *ibid.* p. xc. no. 17.

from the O'Gara MS. ; but twenty-six stanzas remain, ending on the present page, ninth line from bottom. This poem began

Ḷarþ eirge ióna an brata

“ Fierce the uprising of the Signs of the Judgment.”

*Ibid.* Line 8 from bottom. A poem in praise of the B. V. Mary, beginning,

A múire, a matair ar natar  
ro éataig zac doóur,

“ O Mary, O Mother of our Father,  
Who hast appeased all grief.”

This poem is anonymous; no other copy of it is known. It is of considerable length, and ends fol. 76. b. line 10. Several words in the last few lines are rubbed and illegible.

*Fol.* 76. b. line 11. A poem headed *Mianna Cormaic mic Airt*, “ The Desires of Cormac Mac Airt.” It begins—

Mian Cormaic cigi tempa, oílaé élaé re cigerna,

“ The desire of Cormac of the house of Tara, a soldier mild towards his Lord.”

The poem consists of twelve stanzas, and is here anonymous; but O'Reilly\* attributes it to Flaithri, son of Cormac's brehon Fithil, which is ridiculous. Copies of it are common, but this is an old and valuable one.

*Ibid.* line 12 from bottom. A poem of eleven stanzas, headed, *Ḷepoio rapla doóum na puata beza porir*, “ Earl Gerald that composed the little hateful things down here.” This was Gerald, fourth Earl of Desmond, who succeeded his half-brother in 1349. He died, or was murdered, 1397.†

The poem, which is anonymous, begins—

Puach lem puacha mic mic Cuinn,

“ Hateful to me what was hated by the son of Conn's son.”

It is very much rubbed, and difficult to read.

\* *O'Reilly. Ibid.* p. xxiv.

† He was celebrated for his learning, and was surnamed the Poet. Lodge,

*Peerage*, vol. i., p. 65. The Four Masters call him *Geroid an dana*, “ Gerald of the poems.” (A. D. 1583, p. 1796.)



(IX.) The ninth stave contains four leaves. The pagination has been altered as before, by Mr. O'Curry, who has marked the leaves in black pencil in the upper margin, changing to 77, 78, 79, 80, what were before 74 [an attempt seems to have been made to erase this number, and it is evidently not in the same hand as the other old pagination] 74, [repeated in the old hand], 75, 76. We shall here follow Mr. O'Curry's pagination. This stave is written in double columns, as before.

*Fol. 77. a. col. 1.* A poem beginning *O mnarib ainmnigter Eri*, "From women Eri is named," alluding to Fodla, Banba, and Eri, the wives of the Tuatha De Danann Kings, whose names are frequently given by the bards to Ireland. The poem ends on the following page, col. 1, line 14. It is in many places illegible; but it seems to be a panegyric on the daughter of O'Brien, who was married to David,\* son of Morris Roche.

*Fol. 77. b. col. 1. line 15.* A poem headed *Eogan mac conchobair hi balairge .cc.*, "Eogan, son of Conchobhair O'Dalaighe, cecinit." This poet, Eoghan, or Owen, son of Connor O'Daly, is not mentioned by O'Reilly, or elsewhere, as far as I can find. The present poem is a panegyric on the same wife of David, son of Muiris Roche, to whom the preceding relates; but it gives us the additional information that her name was *Mór*, and that she was the daughter of Mathgamhain (or Mahon) O'Brien, of the county of Clare. The poem begins—

*Ní pá hinoimé ip meapra mór,*

"Not for her wealth [only] is Mór to be estimated;"

so that she was probably a great heiress in her day. The poem ends fol. 78. a. col. 1.

*Fol. 78. a. col. 1. line 7 from bottom,* a poem with the heading *Cearball mac conchobair i balairge .cc.*, "Cearball, son of Conchobhair O'Dalaighe, cecinit." This poet must have been the brother of the preceding; but I can find no account of him. The poem is an

\* *David.* See above, fol. 56. a.

elegy on the death of the above-mentioned Mór, daughter of Mahon O'Brien. It begins—

Olc an cumthaó an cuma,

“ An ill covering is sorrow.”

This poem ends fol. 78. b. col. 2.

Fol. 79. a. col. 1. An anonymous poem of sixty stanzas (240 lines), beginning—

U ceḡ beḡ ciaḡair a ceḡ móp.

“ From a small house people go to a big house.”

This is a panegyrical poem on Diarmait O'Brien, son of the celebrated Torrdealbhach, or Torlogh, the hero of the well-known historical romance called the “ Wars of Torlogh,” or “ Wars of Thomond.”\*

The margins are greatly injured, and in many places illegible; but there is an excellent copy of it in the O'Conor Don's MS. where the authorship is ascribed to Godfrey Fionn O'Daly,† a poet who died in 1386, or 1387.

Fol. 79. b. col. 2. A prose tract entitled *Cath almáine ro*, “ The battle of Almáine here.” It begins *boi cocab mop etip caatal mc pinguine pi lece moða 7 pefḡal mac maeileóuin pi lece cumb pi pé cian*, “ There was a great war between Cathal mac Finguine, King of Leth Mogha [Munster], and Ferḡhal, son of Maelduin, King of Leth Cuinn [K. of Ireland]; during a long time.” This famous battle was fought A. D. 722 (see Tighernach in anno), at the Hill of Almáine, now the hill of Allen, in the county of Kildare. See “ Four Masters,” and “ Chron. Scotor.” ad ann. 718.

There is another copy of this tract in the Library of Trin. Coll., H. 2. 16.

Fol. 80. b. col. 2. A legend of Longarad of Disert-Longarad, in Ossory, beginning, *Longarad coirpíno amuis tuathat*: the story is, that Longarad refused to allow St. Columbcille to see his books, whereupon the saint of Hy prayed that the books might become useless to every one after the death of their owner; accordingly, on the night of Longarad's death the satchels fell from their racks, and the books be-

\* *Thomond*. See O'Curry's Lectures, p. 233, sq.

† *O'Daly*. O'Reilly mentions this au-

thor, and notices several of his productions, but not the present poem, *ubi supra*, p. ciii.

came illegible for ever. See *Mart. Donegal*, 3 Sept. p. 234. Reeves, *Adamnan*, p. 359, n. *Book of Obits of Christ Church*, *Introd.*, p. lxxi.

(X.) There is a loss of some leaves between this and the foregoing stave. The tenth stave contains eight leaves, numbered in the old hand from fol. 85 to 92, written in double columns.

*Fol. 85. a. col. 1.* A prose tract beginning *Peact naen dan-beachað fiaçna fínb mac baedain meic mupceptaig m̄c mupedaig m̄c eoçain meic neill aheipínb amach co paimic a loçlanbaib.* "Once upon a time Fiachna Finn, son of Baedan, son of Muirchertach, son of Muredach, son of Eoghan, son of Niall, went forth from Ireland until he came to the Lochlanns." This is a copy—the only known copy—of the life of Mongan, son of Fiachna, King of Ulidia in the sixth century. It is mentioned in the list of ancient tales published by Mr. O'Curry,\* from the "Book of Leinster," under the title of *Ectpa Mongain mic Fiaçna*, "Adventures of Mongan, son of Fiachna." The first part of the tract is occupied by the adventures of Fiachna, Mongan's father, who in his youth had visited the country of the Lochlanns, or Scandinavia, where Eolgharg Mor, son of Maghar, was then king, and lying ill of a fatal disease. The physicians declared that nothing could cure him but the flesh of a perfectly white cow, with red ears; after searching the whole country, only one such cow was found, the property of an old woman,† whose sole possession it was. She agreed to accept four of the best cows in exchange for her own, provided the Irish prince Fiachna became security for the performance of the promise. To this the king's steward induced Fiachna to agree; but soon after, the death of his father compelled him to return with haste to Ireland, to take possession of his inheritance as King of Ulidia. He had been scarcely settled on his throne when the old woman appeared before him,

\* *O'Curry*. *Lect.* p. 589. Mr. O'Curry adds in a note, "This tale is not known to me." But there is an abridged copy of it in *Trin. Coll. Library*.

† *Woman*. The original word *cailleag* (*cucullata*) may signify either a nun, or an old woman wearing a hood, or cowl. White cows with red ears are mentioned more than once in Irish History. Cathair Mór, in his will, bequeathed 100 such cows

to Nia Corb (*Mart. Donegal, Introd.* p. xxxvi.); and Matilda, wife of William de Braosa, is said to have offered 400 cows, all milk white, but with red ears, to Isabelle, the queen of King John of England, in order to purchase her intercession with John. *Leland, Hist. of Ireland*, i., p. 191, quoting Speed (8vo. Dublin, 1814). For these references I am indebted to Mr. Hennessy.

to complain that the king's word had been broken, and that she had never received the promised cows. Fiachna offered her eighty cows to make good her loss, but she refused to receive any such compensation, and demanded that he should invade Scandinavia with an army, and take signal vengeance on the king for his breach of faith. This Fiachna, in consequence of his promise, considered himself bound to do, and landed with an army in the kingdom of the Lochlanns, challenging the false king to battle. In a series of battles the Irish were defeated, owing to Druidical influences which were brought to bear against them; for we are told that flocks of poisonous sheep, who were really demons, issued every day from the Lochlann King's pavillion and destroyed the Irish soldiers. Fiachna, therefore, resolved to take the field against these strange enemies, and did so notwithstanding all his people could say to dissuade him. When he appeared at the head of his troops he beheld a knight approaching him in rich and gorgeous apparel. The knight promised him victory over his Druidical enemies, provided Fiachna would give him a gold ring which he wore on his finger. Fiachna gave him the ring, and the knight produced from under his cloak a small hound with a chain, which he gave to the Irish king, saying, that the hound if let loose upon the magical sheep would soon destroy them all. The stranger knight then said that he was Manannan Mac Lir, the celebrated Tuatha de Danann Navigator and Necromancer, and instantly vanished; immediately after, however, he appeared in Fiachna's Court in Ireland, and presented himself to the queen in the exact likeness of her husband, wearing also his signet ring. The queen never doubted his identity, and admitted him without scruple to her bed. Fiachna, having vanquished his enemies, returned home, and found his wife pregnant from the stranger, but he had no difficulty in conjecturing from her story who the stranger was. In due time a son was born, and named Mongan, but three nights after his birth he was carried off by Manannan, who kept him, and educated him until he was sixteen years of age. At that time Fiachna was deposed and slain by a pretender to the throne, and Manannan brought back Mongan to receive his reputed father's crown. What follows is the most curious part of this tale, containing the history of Mongan's dealings with Brandubh, King of Leinster, and recording several curious and seemingly authentic historical facts, with the origin of many legends and superstitions, frequently alluded to elsewhere, but of which this valuable tale contains the only ancient explanation.

This tract is well worthy of publication. It occupies eight pages of the MS., and ends fol. 88. b. col. 2.

*Fol. 89. a. col. 1.* A tract beginning *Peacht naen da poibe conn .c. cathaó mac Feóblimig pechtmaip mic Tuathail techmaip mic Feapabaig pino pechtnaig, &c.*

Conn of the Hundred Battles, when in the midst of his glory as King of Ireland (at the close of the second century), lost by death his wife Eithne Taebhfada [of the long side, i. e., the tall], daughter of Bris-lind Bind [the melodious], King of Lochlann, or Scandinavia. To dispel his grief, he repaired to the hill of Howth, and derived some consolation from watching the sea. One day he beheld a boat approaching with rapidity without the agency of any rowers. It soon arrived, when a beautiful woman, in splendid garments, who seemed to have been its only occupant, stepped ashore, advanced to Conn, and sat familiarly beside him. She proved to be Becuma Cneisgel [of the fair skin], daughter of Eoghan, of Inbher [now Arklow], a famous Tuatha de Danann chieftain, and wife of Labhraidhe Luaith-clamh-ar-cloidem [of the swift hand at the sword], another chieftain of the same race who dwelt at Inis Labhrada, in Ulster. Her history was this: she was found guilty by her tribe of a too great intimacy with the son of Manannan Mac Lir, whereupon, on the very day when she appeared before Conn, she had been expelled from her people by the great assembly of the Tuatha de Danann, who sentenced her to be sent adrift upon the sea in a self-moving boat; and she was carried, as we have seen, to the place where Conn was sitting. After some conversation, Conn proposed to make her his queen, but she declared that she preferred to marry his son Art, of whose fame she had heard, and whom she loved, although she had never seen him. Conn pressed his own suit, and the lady at length consented, on the condition that Art was to be banished from Ireland for a year. This was done, but on his return at the end of the year, Art was challenged by Becuma to play with her a game of chess. Art won, and imposed upon his stepmother the task of procuring for him the magical wand which the great Irish legendary hero Curoi Mac Daire used to carry in his conquests. Then are described the travels of Becuma through all the fairy mounds and mansions of Ireland in search of the wand, which at last she discovered, and brought to Art. This is a very curious portion of the tale, as illustrating the fairy mythology of the Irish. Art, on receiving the wand, challenged her to another game, but this time he lost, and his stepmo-

ther imposed upon him the task to seek for, and bring home with him, Delbh-chaemh [beautiful form], a lady of transcendent beauty, daughter of Mongan. Art inquired where Delbh-chaemh was to be found, but the only information he could get was, that she resided in an island of the sea. With this clue he set out in search of her, and his adventures are described. He brings her home with him at length; and the tale concludes with the repudiation and banishment of Becuma.

This tract is valuable, and ought to be carefully studied, if ever the history of the legendary lore and fairy mythology of Ireland should be written.

*Fol. 92. b.* A poem headed *Maelmuire magraic .cc.*, "Maelmuire Magrath cecinit." This poet flourished about 1390, according to O'Reilly, who does not, however, mention the present poem, which begins, *Miri a aimi an hincaib fein*, "I put myself, O Emma, upon thine own protection."

This is a panegyric upon Emma, daughter of the Earl of Desmond, and was evidently written during her lifetime. This was Maurice, the first Earl, who was married in 1312 to Margaret, fifth daughter of Richard de Burgo, the red Earl of Ulster. At the end of the poem the scribe has signed his name *Miri domnall oleig . . . . .* "I am Domhnall O'Leig . . . . ." the rest of the name is illegible.\*

(XI.) The eleventh stave contains four leaves only, written across the page, and not in double columns. They are numbered in the old hand, fol. 93-96. This stave is very much injured, and in many places utterly illegible; the application of tincture of galls by some former possessor has blackened altogether several passages.

*Fol. 93. a.* This is a poem of thirty-eight stanzas, written in a most beautifully regular hand. It is anonymous, and seems to be a panegyric on David Roche of Fermoy. The first line is illegible.

*Ibid.* (fifth line from bottom). A poem in the same hand, with the following heading, which gives the author's name: *Tomar, mac ruaidri mc diarmada macraic .cc.*, "Thomas, son of Ruaidhri (or Rory), son of Diarmaid Magrath, cecinit." The poem begins,

\* *Illegible.* The name was probably of a scribe Domhnall hua Leighin in another place. See fol. 96. a.

Τειτ οἰρβετ αν ἰμμερῖδ,  
Um οἰρβετ νε ἠνδῖνε αḡ οἰαλλ.

“The wealth of royal nobility,  
With the nobility of wealth contends.”

This poem seems to be a panegyric, probably on the same David Roche, who is the subject of the preceding. It is greatly injured at the margins.

*Fol. 83. b.* (14th line from bottom). A poem (anonymous) of thirty-three stanzas, in praise of the same David Roche, of Fermoy. The first line is illegible; it is in the same beautiful hand as the foregoing.

*Fol. 84. a.* (line 20). A poem in praise of David, son of Muiris Roche. It is anonymous, and in the same hand as the preceding, consisting of thirty-one stanzas, beginning,

Ἰεpp ḡο λαβεοραῖο αν λα φαῖλ,

“It is short until the Lia Fail speaks.”

This means that the claims of David Roche to be King of Ireland will soon be acknowledged by the voice of the Lia Fail, or Druidical Stone of Destiny, at Tara, which was fabled to utter a peculiar sound whenever the true heir to the crown of Ireland was placed upon it.

*Fol. 94. b.* (line 8). An anonymous poem of twenty-eight stanzas, in the same hand, in praise of the same David, son of Muiris Roche. The first line is illegible.

*Fol. 94. b.* (line 9 from bottom). A poem whose author is recorded in the heading, which is now nearly illegible, *Donchad mac Eogain O Dalaidhe .cc.*, “Donogh, son of Owen O’Daly, cecinit.” It is in praise of the same David Roche, but the first line is illegible. The first half of the next page is blackened and rendered utterly illegible by tincture of galls. I cannot say whether it contains a continuation of O’Daly’s poem, or a different article.

*Fol. 95. a.* (half down the page). An anonymous poem of thirty-four stanzas in praise of the same David Roche, of Fermoy, beginning *ba ḡῖο ḡeolta ap ḡen nḡall*, “In two ways is woven the property of the foreigners.” This poem ends on the next page, the second part of which is blank.

*Fol. 96. a.* Here is a very curious and valuable list of lands which



once formed part of the vast estates of the Roches of Fermoy. It is in many places now totally illegible, but enough might still be recovered to be of considerable interest; especially if it were decyphered with the aid of a local knowledge of the names of the places mentioned. The first line is illegible, with the exception of the words IS 170. . . . The last nine lines of this page are less obliterated than the rest, and were thus translated for me by Mr. O'Curry, soon after I obtained possession of the MS.; they are curious, as fixing the date of this inventory of the lands of the Roche family.\*

“[It was in the time of] Daibith mor mac Muiris do Roidsigh [David the great, son of Morris Roche], that Domhnall h. Leighin† wrote this first; and I, Torna, son of Torna h. Maoilconaire‡ wrote this present chart for David, son of Muiris, son of David, son of Muiris, son of Daibith mor, and for Oilen, daughter of Semus, son of Semus, son of Eman, son of Piarois [Pierce], at Baile Caislean an Roitsigh,§ the fortress of the authors and ollavs, and exiles, and companies of scholars of Ireland; and from which none ever departed without being grateful,

\* From this curious document it appears that an inventory of the lands belonging to the Roche family was made in the time of David Mór, or the Great, son of Morris Roche, by Donnell O'Leighin, or Lyons. Of this older document the present page is a copy made by Torna, son of Torna O'Mulconry, for another David, whose descent from David Mór mac Muiris is thus given:—

David Mór mac Muiris.

|  
Muiris.

|  
David.

|  
Muiris.

|  
David, who was, therefore, the great-grandson of David Mór; he was married to Oilen, or Ellen, daughter of James, son of James, son of Edmund, son of Pierce Butler; and it would seem that this branch of the Butler family bore the name of Mac Pierce, to distinguish them

from other branches. The chart, or charter, as it is called, was transcribed in the year 1561, at Castletown Roche, then the seat of the Roche family, where scholars, poets, ollaves, exiles, &c., were received with hospitality, and invited to consider it as “their fortress.” The names of the witnesses who were present at the transcription of the document are then appended to it. These are, William, son of James, who is called Sionanach, or of the Shannon; Edmund Bán (or the white), son of John Ruaidh (or the red), son of . . . Garoid (or Gerald), son of Edmund, who is called the Ceithernack, or Kerne [i. e. soldier or champion] of the House of Roche; Godfrey O'Daly, son of Cerbhaill (or Carroll) Beg (the little), “with many others;” whose names are not given.

† Domhnall O'Leighin, now Lyons.

‡ Mulconry.

§ Now Castletown-Roche, barony of Fermoy, county of Cork.

according to the laws\* of *Laoch-liathmuine*, to this couple, i. e., to the Roche and to the daughter of Mac Piarois; and may God give them counsels for prosperity and for light a long time in this world, and the Kingdom of God in the next, without termination, without end. And these are the witnesses that were present at the writing of this out of the old charter, namely, tho Sionanach,† i. e. William Mac Semuis, and Emann Ban, mac Seain Ruaidh, mac [a name erased here], Garoid mac Emaind, i. e. Ceithernach of the House of Roitsech; and Diarmaid h. Leighin, i. e. the Ollav of the Roitsech; and Gotfraid h. Dalaighe, mac Cerbhaill beg, and many others along with them. Anno Domini 1561 is the age of the Lord at this time."

On the next page is a similar document in the same handwriting, considerably damaged at the margins; it appears to be a schedule of the rents in cash payable to the Roche, for certain denominations of lands enumerated.

A careful search ought to be made amongst our MSS., both in the Academy and in Trinity College, for another copy of these curious documents. A second copy would materially assist in decyphering them, and they are of great interest and curiosity, not only to the family history of the Roche, but to the local topography of the country.

*Fol. 97* is wanting.

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(XII.) The twelfth stave contains five leaves (including one leaf loose), numbered 98–102. This stave is in double columns.

*Fol. 98. a. col. 1.* The first five or six lines are injured by the application of galls. In the first line the following words are legible:—  
 . . . . . b̄c. ap mile iarrin porgab partalan. . . . .

The tract begins imperfectly; it gives an account of the early colonists of Ireland, and of Tuan mac Cairrill, who survived the deluge, and remained in Ireland to the coming of St. Patrick. The tract ends fol. 98. b. col. 1.

\* The laws of Laoch Liathmuine, i. e., the laws of the most unbounded hospitality. Cuana, son of Ailcen or Cailchine, lord of Fermoy, was called *Laoch Liathmuine*, or Hero of Cloch Liathmuine, in the parish

of Kilgullane, barony of Fermoy. See *Four Masters*, A. D. 640, and O'Donovan's notes.

† This seems a kind of nickname, signifying "of the Shannon."

*Fol. 98. b. col. 1.* A poem of ten stanzas (anonymous), on the relative length of life of man and other animals, as well as the time allowed for the duration of fences and tillage in fields. It begins:—

blíaban don cuaille co cept  
 A tpi don gupc na glarberc  
 Na tui 7 na at tui  
 An tpep na tpeptui.

“ A year for the stake by right,  
 Three for the field in its green bearing,  
 In fallow and in second fallow,  
 And the third in its third fallow.”

*Fol. 99. a. col. 1.* There is here a loss of one or more leaves, not noticed in the pagination. On the corner of the upper margin is the number 208, which would seem to show that more than 100 pages of the volume are lost. *Fol. 99. a.* contains the last page of the tale of the Lady Eithne, daughter of Dichu, of whose history we shall speak at fol. 111. a. *infra*.

*Fol. 99. b. col. 1.* An anonymous poem, of which the first thirty-four stanzas now remain, a leaf or more having been lost between what are now fol. 99 and 100, although not noticed in the pagination. It is a dialogue between the aged Eagle of Ecaill (Achill island) and Fintan, who had preserved the history of Ireland since before the Deluge,\* in which Fintan gives an account of the primitive history of Ireland and its early colonists. The poem begins:—

Arpaio rin a eoin eacla!  
 inoir duin abbur heactra  
 ata agam gan trena  
 eagullum a hein bepla,

“ It is old thou art, O Bird of Ecaill,  
 Tell me the cause of thy adventures;  
 I possess, without denial,  
 The gift of speaking in the bird language.”

*Fol. 100. a. col. 1.* The last seven stanzas of a poem, imperfect, owing to the loss of the leaves already noticed. The names of “Cormac,” and also that of “Diarmaid mag Carthaigh,” occur in it.

\* *Deluge.* See above, fol. 57, a. col. 1.

*Ibid.* Then follows a collection of eighteen short poems, ending on fol. 103. b., intended, apparently, for the instruction of Cormac, son of Diarmaid Mac Carthy. These poems are driftless and unintelligible; Mr. O'Curry thought that they may have been school lessons, or exercises for the young Mac Carthy, for the author seems to have been his tutor. They are not worth the time it would take to catalogue them more minutely. In some of these poems the O'Briens of Cluain-Ramhfhada, now Clonrood, near Ennis, are mentioned. On the corner of the margin of fol. 100. a. is the number 2012, probably intended for 212. On the corresponding margin of fol. 101. b. is what seems the number 204; and there is a similar pagination which seems to be 209 on fol. 102. a.; but the last figure in all these paginations is very uncertain.

(XIII.) The thirteenth stave contains eight leaves, numbered foll. 103 to 110; the folios 105 to 110 have a second pagination in the upper margin, 154 to 159. The first two leaves of this stave are written across the pages, and not in double columns.

*Fol. 103. a.* A poem whose author is announced in the following heading:—Muircheartaich O Flóinn .cē., “Muircheartaich (or Murtoch) O'Flynn, cecinit.” This poem is in praise of two ladies, Mór and Johanna, who appear to have been the daughters of Owen Mac Carthy, and to have been in some way connected with the family of Roche, of Fermoy. It begins, Teac da dangan raic Cairil. “The Rath (or fort) of Cashel is a house of two fortresses.” Ends next page.

*Fol. 103. b.* A poem of fifteen stanzas, headed, Eogan mē aengur idalairg .cē., “Eoghan, son of Aongus O'Daly, cecinit.” This poem is in praise of Johanna, wife of David Roche, of Fermoy. It begins, Nel rigna ór raic lugaine, “There is a queenly cloud over Rath Ugaine.”

*Fol. 104. a. & b.* Here are six more of the short, meaningless poems which were already noticed, fol. 100. a., and which Mr. O'Curry thought were written for Cormac son of Diarmaid Mac Carthy. These are in the same handwriting, and relate to Diarmait's son as well as to some female of the family who is not named. Except for the language, they are quite worthless.

*Fol. 105. a. col. 1.* Here begins an ancient religious tale, or legend,

known under the name of *Impuim cupaig ua coppa*, "Navigation\* of the curach [canoe or boat] of O'Corra." It begins *Plachbrugaio cedach compamao poineapar do cuigeao conact.*

As Mr. O'Curry has given a full and minute account of the contents of this tale (Lect. xiii. p. 289. sq.), it will be unnecessary to say anything on the subject here. The O'Corra, and the company of nine who formed the crew and passengers in their boat, are invoked in the Litany of Aongus the Culdee. If that work be genuine, and written, as Mr. O'Curry supposed, about 780 (a date scarcely credible), this would give a very high antiquity to the legend; not that the tale or legend, as here given, can pretend to such antiquity, for it is manifestly of a much later date, but Mr. O'Curry's argument is, that the O'Corra, if they have been invoked as saints in a litany of the end of the eighth century, must have lived long before that time; this, however, assumes the litany to have been written at the date he assigns to it, and that we have it now uninterpolated, and in its original state; both these assumptions, I need hardly say, are extremely improbable.

109. *col.* 1. A short tract entitled, *Rigaob nell noigialtaig op clann Echaob, aipio*, "Inauguration of Niall of the Nine Hostages over the clann Eochaidh here." It begins, *boi Eochao muigmeoin pi Epenn maoun i epich conacht i compoccur do lochuib Epne.* The object of this tract is to show how it came to pass that Niall succeeded his father as King of Ireland, although he was the youngest of his father's sons.

The original ink having become faint, has been gone over in some places with black ink.

*Fol.* 110. *a. col.* 2. A tract headed *Cepa grega anbro*, "Greek questions here." This seems a silly and worthless production.

(XIV.) The fourteenth stave contains six leaves, numbered from 111 to 116, written in double columns.

*Fol.* 111. *col.* 1. A tract without title, beginning. *Arporig epoba corgrach clann.* It contains the legend of Eithne, daughter of Dichu, a very curious addition to the Tuath De Danaan mythology of Ireland;

\* *Navigation.* Lit. rowing. In the list of ancient tales published by Mr. O'Curry, from the Book of Leinster, this tale is entitled *Impam hua Coppá.* "Rowing [or Navigation] of O'Corra." Lect. p. 587.

for this tract has hitherto been unknown to us, and no other copy of it is known to exist.

The tale opens by an account of the Milesian invasion of Ireland, and their overthrow of the Tuatha De Danaan, the joint reign of the brothers Heber and Heremon, and the battle of Geisill, in which Heber fell, and Heremon became sole monarch of Ireland. After this the chiefs of the Tuath De Danaan appointed over themselves two supreme chiefs, viz., Bodhbh Dearg and Manannan Mac Lir. The latter being the great astrologer and magician of the tribe, was entrusted with the duty of selecting for them habitations where they might lie concealed from their enemies. Accordingly he settled them in the most beautiful hills and valleys, drawing round them an invisible wall impenetrable to the eyes of other men, and impassable, but through which they themselves could see and pass without difficulty. Manannan also supplied them with the ale of Goibhnenn, the Smith, which preserved them from old age, disease, and death; and gave them for food his own swine, which, although killed and eaten one day, were alive again, and fit for being eaten again, the next, and so would continue for ever.

The story then goes on to tell how the great Tuatha De Danaan mansion of Brugh na Boinne, near Slane, on the banks of the Boyne, had passed from the possession of Elcmar, its true owner, into that of Aengus, youngest son of the Daghdha Mór, or great king of the Tuatha De Danaan. Elcmar was the foster-father of Aengus, and Manannan Mac Lir suggested to him to ask his foster-father for the palace. Meanwhile Manannan, by his art, deprived Elcmar of the power of refusing, and drove him forth, with all his family, to seek other habitations. Thus Aengus took undisputed possession of the palace, and there he dwells to this day, surrounded by an impenetrable and invisible wall, drinking Goibhnenn Smith's ale of immortality, and eating the never-failing pigs.

But it so happened that when the spell was put upon Elcmar and his family, which compelled them to abandon their home, part of the household was absent. This was Dichu, Elcmar's chief steward, with his wife and son. They had gone to seek some additional dainties for the distinguished company that Elcmar was then entertaining, one of whom was Manannan himself. The steward finding his old master gone, entered into the service of Aengus, and things went on as before.

Soon after this a daughter was born to Manannan, to whom he gave the name of "Curcog," from a tuft of golden hair which appeared on

the crown of her head when she was born. On the same night a daughter was also born to the steward, Dichu, and she was named Eithne.\* Aengus, according to the old fosterage customs, received both daughters to be brought up at his court.

When the girls grew up, Eithne was appointed one of the maids of honour to wait upon Curcog; but she refused to eat; and nevertheless continued in good health and plumpness. This was a great mystery, and gave much uneasiness to her friends; but Manannan discovered the cause. It appeared that on a former occasion she had received an insult from Finnbar, a Tuatha De Danaan chieftain of the hill Cnoc Meadha, who had been on a visit at her foster-father's. Her pure soul so resented this insult that her guardian demon fled from her, and was replaced by a guardian angel sent by the true God. From that time she was unable to eat any pagan food, and was miraculously sustained by the power of God.

Aengus and Manannan had at this time two lovely milch cows, giving an inexhaustible supply of milk. These cows they had brought home from India, whither they had gone on some necromantic voyage; and as India was then a land of righteousness, it was proposed that Eithne should live on the milk of these cows, which she consented to do, milking them herself.† Things went on so, and Eithne continued to live with, and wait upon the lady Curcog, at Brugh na Boinne, from the days of Heremon to the reign of King Laeghaire, son of Niall, and the coming of St. Patrick,‡ a period of about 1450 years.

At this time, St. Patrick still living, Curcog and her ladies, finding the weather sultry, went to bathe in the Boyne, after which they returned home, all except Eithne, whose absence they did not at first perceive, as neither did Eithne perceive that she had wandered from them. Her astonishment was great, when she returned to the shore, to find her companions gone. The fact was, that the influence of the true faith

\* *Eithne*. "Sweet kernel of a nut."

† *Herself*. It seems that she was wont to milk her two cows in two golden *medars*, or methers; and that this tale was, therefore, called *Cluipnom tige da medar*, i. e. "The fosterage of the house of the two medars." But the medars do not seem to occupy a very prominent place in

the story, as it is told in the Book of Fermoy.

‡ *St. Patrick*. In the text he is called *intailgin*, "the shaven head," fol. 115. a. col. 2. line 8 and 17; in another place (*ibid.* line 5 from bottom), he is called Patrick Mac Alpuirn." *St. Patrick, Apost. of Ireland*, p. 411.



was now in the land, and had destroyed the power of her *feth-fiadha*, or veil of invisibility, when she threw it off with her other garments on going into the river. She therefore became an ordinary woman, unable to see through, or penetrate the invisible wall which protected her former associates from mortal gaze. She wandered on the north side of the Boyne, in great perplexity, ignorant of the cause of her dilemma; every thing to her eye was changed, and she could no longer find those paths and places which had been for so many centuries familiar to her. At length she came to a walled garden, in which stood what seemed to her a dwelling-house. A man, in a garb which was new to her, sat at the door and was reading in a book. He proved to be a recluse, and was sitting at the door of his church. She spoke to him, and told him her history. He received her kindly, and brought her to St. Patrick, by whom she was instructed and baptized.

One day she was sitting at the church of the recluse on the Boyne, when a great noise and clamour, as of a great multitude surrounding them, was heard, but it was not seen from whence the voices proceeded. Eithne, however, at once recognized her former friends, and discovered that Aengus and his household had gone forth in search of her, and when they could not discover her (for she was now invisible to them) they set up a loud wail and lamentation. At this she was so deeply affected that she swooned away, and was at the point of death. This shock she never recovered. She died, her head leaning on St. Patrick's breast, and was buried with due honour in the little church of the recluse, which from that time received the name of Cill-Eithne, or Eithne's Church.

The hermit's name was Ceasar; he was son of the King of Scotland, and one of St. Patrick's priests. He abandoned his little church on the death of Eithne, and retired to the wood of Fidh-Gaibhle, in Leinster, where he cleared for himself a field, in which he built another hermitage, called, from his name, Cluain-Ceasair.

The story of Eithne is continued on fol. 115. a. col. 1, in a quite different hand, and ends fol. 116. b. col. 1, line 12 from bottom.

Several poems are inserted into the latter part of the tale, viz. :—

*Dena dam a cana pen.* Fol. 115. a. col. 1. line 7 (a poem of three stanzas).

*Denum impoð inpnimuch.* Fol. 116. a. col. 1, line 28 (seven stanzas).

Ἰοιρῖο ἡε α μῦντιρ ἡἡε. "Call me, ye people of Heaven."  
Fol. 116. a. col. 2, line 14 (six stanzas).

Ḳῡἡἡἡἡ ἡἡ ἡἡἡ ἡἡἡ ἡἡἡ. "Let the generous Ethne's grave  
be dug by you." Fol. 116. b. col. 1. line 30 (thirteen stanzas).

*Fol. 116. b. col. 1.* (line 10 from bottom). A poem with the title  
Ἐοḡἡἡ ἡἡἡ ἡ ḡἡἡἡḡ .ḡḡ., "Eoghan mor O'Daly cecinit." It begins  
Ἐἡḡἡἡḡ ἡἡἡ ἡ ḡἡἡἡḡ, "Teach me, O Mary." The first four or  
five stanzas are greatly rubbed, and in part illegible; the entire poem  
seems to have consisted of nineteen stanzas.

(XV.) The fifteenth stave contains seven leaves, numbered from  
fol. 117 to fol. 123. On the upper margin of fol. 117, a. col.  
1, are the words ἡἡἡ ἡἡἡἡ, "Jesus Maria."

*Fol. 117. a. col. 1.* A poem of thirty-seven stanzas (anonymous),  
on the Crucifixion of our Lord, His descent into Hell, His Resurrec-  
tion, and His Ascension into Heaven, accompanied by the souls whom  
He had delivered from the Limbus patrum. The poem begins,

Ἐἡἡἡἡḡἡ ḡḡ Ἐἡἡḡ ḡἡἡ,

"A resurrection in which God arose."

It is written in a very beautiful and remarkable hand.

*Fol. 117. b. col. 2.* A poem with the heading ḡἡἡἡἡ ḡ ἡἡḡἡἡἡἡ .ḡḡ.,  
"Brian O'Higgin, cecinit." This is a panegyric on David, son of  
Muiris, or Maurice Roche, of Fermoy, enumerating all the places in  
Munster from whence he had carried off plunder and spoil. The poem  
contains sixty-two stanzas; it begins, Ḳἡἡἡἡḡ ἡḡḡἡḡ ἡḡḡ ἡἡἡḡḡἡḡ,  
"How is a gift of courtship paid." Brian O'Higgin is not mentioned  
by O'Reilly. But the Four Masters record the death of Brian, son of  
Fergal Ruaidh Ui Uiccinn, or O'Higgin, "head of his own tribe,  
ḡἡḡḡ, or Superintendent of the Schools of Ireland, and preceptor in  
poetry,"—on Maundy Thursday, 1477. He seems to have been a Con-  
naught poet. The poem ends fol. 119. a. col. 1.

*Fol. 119. a. col. 1.* A poem (of thirty-six stanzas), whose author is  
given in the following title: ḡἡἡἡ ḡḡ ἡἡḡ ἡἡḡ .ḡḡ., "Shane (or

\* *Magrath.* Not mentioned by O'Reilly.

John) Óg [i. e. Junior] Mac Raith, or Magrath,\* cecinit." It begins,  
 Ḑach fonn ḑup̄euiḑ muiḑe,

"All lands *are good until* [compared with] Fermoy."

This is a poem in praise of the territory of Fermoy and its lord, David, son of Morris Roche, and his wife Joan. It ends fol. 120. a. col. 1.

*Fol. 120. a. col. 1.* A poem headed, OMaethagan .cc., "O'Maethogan, cecinit." This poet is not mentioned by O'Reilly, but he was certainly of Munster. His poem begins, Fada ip mná maḑi mná Muḑan, "Long have the women of Munster been noble women." It is a panegyric on Cathilin, who seems to have been the mother of David, son of Morris Roche, of Fermoy. The poem consists of thirteen stanzas of an unequal number of lines. It ends fol. 120. b. col. 2.

*Fol. 121. a. col. 1.* A poem headed Copmac mac Eoḑain u Ualaid, .cc., "Cormac, son of Eoghan O'Daly, cecinit." A panegyric on Cathilin, daughter of Tadhg Mac Carthy, and on David, son of Morris Roche, who seems to have been her son. The poem begins,

Ḑliḑim ic ap mpearaḑḑ ḑr̄áib,

"I am entitled to payment in right of my office."

This poem consists of thirty-nine stanzas of the usual number of four lines each.

*Fol. 121. b. col. 1.* (eight lines from bottom). A poem headed, Ua maethagan, .cc., i peaan "OMaethagan, cecinit, i. e. John." This is a panegyric on Morris, son of Morris Roche, of Fermoy, and his son David. It begins, Fopmaḑ aḑ caḑ le clu Muiriḑ, "All men envy the fame of Muiris." It consists of twenty stanzas of an unequal number of lines, and is written in a good hand, but in faint ink. The poem ends fol. 122. a. col. 2. After which, in a space that was originally blank, is written, apparently by the same hand that wrote the pagination, these words in English: "The former pages of this Book, from the beginning to this page, was 288."

*Fol. 122. b.* This page was originally blank, but is now covered with idle scribbling. Amongst these are the following: do bi an leabar po ap na arḑuibad le uilliam ua heaḑpa anno dñi 1805, ambaile aḑa cliaḑ, "This book was re-written by William O'Hara,

A. D. 1805, in Baile-atha-cliath, i. e. Dublin." Again, 'uill. ua heagra A. C. 1806, Jan. 29, 1806."

I am sorry to be obliged to add that Mr. O'Curry condescended to write his respectable and honored name amongst such wretched scribbling, thus:

Eógan ó Compaíde,  
Mbcclum.

Another note is this: *Teabaip beannaót ar anmain ppoimriar ur locíde ar pon de rna ccearrad*, "Give a blessing on the soul of Francis O'Hickey, for the sake of God, and his friends (?)."

*Fol. 123. a.* (written across the page, without columns). An anonymous poem of fifty-two stanzas, in praise of Cathilin, daughter of Tadhg Mac Carthy, who has been already mentioned. It begins,

*Óilep zac en buine a eíðreót*, "Every one has a right to his inheritance."

*Fol. 123. b.* (13 lines from bottom, very much rubbed, and in many parts illegible), is a poem of which the author is named in the title, *Maichiar móp o cillín .cc.*, after which we have the words in a later, but contemporary hand, *uile crióó op páp*.

The writing is so effaced that neither the number of stanzas nor the first line can be ascertained.

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(XVI.) The sixteenth stave consists of five leaves, numbered by Mr. O'Curry (in entire disregard of the old pagination), fol. 124, 125, 126 [127 omitted], 128, 129. On fol. 125 the old pagination seems to have been 77; on fol. 126 it is clearly 94, and on 128, 78. On the other leaves it is obscure. This stave is written in double columns.

*Fol. 124, 125, 126*, contain fragments of the ancient tale *Coémarc Eimire*, "Courtship of Eimire," or Eimer, by the celebrated Ulster champion Cuchullainn (ob. A. D. 2). Mr. O'Curry gives a full abstract of this tale (Lectures, p. 278, *sq.*) A perfect copy of this curious legend is in the British Museum, from which Mr. O'Curry tells us he made a careful transcript for his own use (*ibid.* p. 282). Two other copies be-

long to the Royal Irish Academy, one in the *Leabhar na h-Uidhré*, and the other partly on paper and partly on parchment. Both are imperfect, as is also the copy now before us. There is also in the Royal Irish Academy an indifferent modern copy made from the British Museum text.

*Fol.* 127. Mr. O'Curry appears to have omitted to number this page by mistake. It is not likely that a leaf could have been lost since his pagination was written, as the book has never since been out of my possession.

*Fol.* 128, 129. These leaves contain a fragment of the old historical tale of *Ḑruigean da Dearga* ("Palace of Da-Dearga"), or the death of Conaire Mór, King of Ireland, at the house of Da-Dearga, a farmer of Leinster of noble birth, who kept a mansion celebrated for hospitality, at a place in the upper valley of the Dodder, the name of which is yet partly preserved in that of *Bothar na Bruighne*, "Road of the Bruighean, or Palace," on the River Dodder, near Tallaght, in the county of Dublin. At this place Conaire Mór was slain, and the palace burned by a party of pirates, in the 60th year of his reign (A.D. 60, according to O'Flaherty's date, *Ogyg.* p. 138, 273).\*

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The remainder of the volume consists of some fragments of medical MSS. in a very much injured condition. These fragments do not appear to have formed any part of the collection now called the Book of Fermoy.

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(XVII.) This stave consists of four leaves marked on the lower margins e 1, e 2, e 3, e 4. The upper margins are greatly injured throughout, and no traces remain of any older pagination.

This is a fragment of a medical MS. imperfect at beginning and end. It never formed a part of the Book of Fermoy. We have found the

\* O'Curry, (*Lect.* xii. p. 258, *sq.*). O'Donovan's note, p. 90.  
*Conf.* *Four Masters*, A.M. 5160, and

name of O'Hickey scribbled more than once on the margins and elsewhere in the Book of Fermoy, and, as the O'Hickeys were hereditary physicians, we may fairly conjecture that this is a fragment of one of their professional MSS. which has got mixed up with the Book of Fermoy.

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(XVIII.) A fragment in a small and beautiful medical hand, consisting of two leaves, marked both on the upper and lower margins, E 5, and E 6.

This fragment seems to contain part of a treatise on the liver and organs of generation. On page 2 of E 5, begins a tract, the first sentence of which (as is commonly the case in medical MS.) begins with some words in Latin: *De epate [hepate] et de eius uaretate [sic] complexiones [sic] loquamur*; the tract then translates this into Irish, and proceeds in the same language. Perhaps these Latin sentences may indicate that the work was translated from some Latin original. It would be of great importance to philology, and enable us, no doubt, to fix the true meaning of many old Irish names for plants and medicines, if the original Latin could be discovered.

On page 2 of E 6 is a tract beginning, *De membrorum generatiuorum [operati]onibus e[et] eorum] qualitibus*, which then proceeds in Irish, as before.

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(XIX.) A fragment imperfect at beginning and end, consisting of two leaves, in a good medical hand. Mr. O'Curry did not put any paging on these leaves, nor are the remains of any former pagination now visible.

On the first page of the second leaf begins a tract on the liver, with these words: *Uirtus naturalis est in epate que cum per uenas ab membra in tere diuiditur uirtutes ꝛc.*

(XX.) A fragment, five inches by four, containing the conclusion of what seems to have been a religious tract. It was evidently cut from the upper part of the leaf of some book for the sake of the blank parchment that surrounded it.

It contains twenty lines, ending with the word  $\rho\iota\eta\tau$ , and is written in a very good and scholarlike hand.

The back of this fragment was originally blank, and now contains some scribbling, of which I can read only the following words:—

An ainm' Dia [sic] don. . . . .  
 cen Toppeibach uí Domnall maile . . . . .  
 le feil maichetae pope . . . . .

# I N D E X .

- A caemain élaip cuind caempind,  
 "Ye nobles of the fair-sided plains of  
 Conn," 7.
- A ceḡ beḡ ciaḡair a ceḡ móir, 35.
- A múire, a matair ar nathar, "O  
 Mary, O Mother of our Father," 33.
- Acaill, or Aicill. See *Aicill*.
- Achill island. See *Eacaill*.
- Acro antaðbar panabap domnach  
 crom dubh, 30.
- Aedh Bennain, King of Munster, father  
 of Mór-Mumhain, 8.
- Aedh, King of Conacht, 10; his descent  
 from Cathal Croibhdearg, *ib.*; confu-  
 sions consequent on his death in 1274,  
*ib.*; three successive Kings of Conacht  
 in that year, *ib.*; their descent and  
 relationship, *ib.*
- Aedh Oirniḡe, King of Ireland, Poem  
 of advice to, by Fothad na Canoine, 19.
- Aodh Slaine, seven sons of, death, and  
 places of interment of, 19; Poem on,  
 by Cinaedh O'Hartigan, *ib.*
- Aengus, youngest son of the Daghdá, ob-  
 tains possession of Brugh na Boinne, 46.
- Aengus Gaibuibhtech avenges the in-  
 sult offered to his niece, 25; his ge-  
 nealogy from Feilimidh Rechtmar, *ib.*;  
 kills Cellach in presence of his fa-  
 ther Cormac, 26; blinds Cormac, *ib.*;  
 and kills Setna, *ib.* See *Aengus*.
- Aicill, now the hill of Skreen, 26; Book  
 of, compiled by King Cormac mac Airt,  
*ib.*; its contents, *ib.*; Preface of, *ib.*
- Aiteach, or Aichech, a farmer, 17, *n.*
- Aited Ruitcearna re Cuana mac  
 Cailcin, "Elopement of Ruithearna  
 with Cuana mac Cailcin," 9.
- Almhain (now Allen) Hill of; battle of,  
 35; date of, *ib.*
- Alcpom tige da mēbar, "Fosterage  
 of the house of two Methers"—ano-  
 ther title for the story of Eithne, 47.
- Ambrose (St.) extracts from, 32.
- Am diaoibe in cer for ulcaib rō  
 rir, "This was how the debility came  
 on the Ultonians," 17.
- Annoid, son of Cato, survived the De-  
 luge, and preserved the history of the  
 South, 28, 29.
- Aongus the Culdee, Litany of (supposed  
 by Mr. O'Curry to have been written  
 about 780), 45. See *Aengus*.
- Ardriḡ cḡoda corḡnach clann, 45.
- Ardair Cairpre-Cinn Cait for  
 raer clannaib hEirenn, "Slaughter  
 of the free clans of Erin by Cairpre  
 Cinn-chait," 17.
- Aroile dume cruagh boct, 28.
- Aroile oḡlach do bi in abbaine  
 dḡumanach, 31.
- Arpaib rin a eom Eacla! indir  
 dum abbur heac tra, 43.
- Art, son of Conn, his adventures with  
 his step-mother Becuma Cneisgel, 38;  
 adventures in search of Delbcaemh,  
 daughter of Mongan, 38, 39.
- Art Aonfir, why so called, 24.



Art, son of Con, King of Ireland, father of Cormac, 13; slain at the battle of Magh Macruimhe by Lugaidh Laga, *ib.*

Artigan. See *O'Hartigan*.

Athach, or Fathach, a giant, 14, *n.*

Ath-cross-Molaga [Ford of St. Molaga's Cross], now Aghacrossa, 30, *n.*

Atheac-tuatha, insurrection of, against the nobles, 13-15; not mentioned by Tighernach, 16; the name variously interpreted, 14; not the Attacotti, *ib.*; translated by Keating, *baon clanna*, "free clans," *ib.*; Dr. O'Connor renders it *gigantea gens*, 14, *n.*; Mr. O'Curry, "Rent-paying tribes," 14.

Baath, grandson of Japhet, 5.

baat mac gomem m̄c iapet ip uab gaebil, "Baath, son of Gomer, son of Japhet, from him are the Gaedil," 5.

Babel, Building of Tower of, 5.

Bacht, a fairy lady, who related the wonders at Conn's death to Fingan mac Luchta, 9.

bai ri amra for hErenn, i. cormac mac asr mac conceb chataig, 12.

bai ringen mac lueta aibei ramna in bpuin ringin, "On Samhain's night (i. e. All Hallow Eve), Fingen Mac Luchta was at Drum-Fingin, 9.

Baile Caislean an Roitsigh (now Castle-town Roche), 41; its hospitalities, 41, 42.

baile ruchtam ri Eimna, "A mansion of peace is Sith Emna" [the fairy hill of Emain], 11.

Barre, bishop of Cork, his Life, 29.

beata bairpe Corcaibe, 29.

beata Molaga, "Life of St. Molaga," 29.

Becuma Cneisgel, her history and romantic meeting with Conn of the Hundred Fights, 38; her adventures with Art, son of Conn, *ib.*; her travels, *ib.*

bepla in domain becaid lib, "Regard ye the languages of the world," 6.

Blathmac. See *Diarmaid*.

bliaban don cuaille co cept, Atri don gur na glarbert, 43.

Bodhbh Dearg, chieftain of the Tuatha De Danaan, 46.

boi cocab mór etip Catal m̄c Fin-guine, ri lete moda 7 ferzal mac maelebuin, 35.

Bothair na Bruighne, or "Road of the Palace," preserves the name of Brui-ghean da Dearga, where King Conaire Mor was slain, 52.

Brandubb, King of Leinster, 37.

Brendan, St., account of Judas Iscariot in connexion with St. Brendan's voyages, 29.

Bres mac Firb, King of Ulster, 13.

briathra annro ó Ambrogiur, 32.

British Museum, Harleian MSS., 5260, contains the story of Crunchnu, 19.

brionan pola feir trogaib (5 stanzas), 27.

briuiden m̄c dapeó aīro riorana, "The court of the son of Daire down here;" called afterwards Magh Cro, "Plain of blood," 15.

briugean da Dearga, "Palace of Da Dearga," tale of, 52.

Brugh na Boinne, the great Tuatha De Danaan mansion on the Boyne, 46; passes from Elmar, its true owner, to Aongus, son of the Dagda mór, 46.

bui foðort mor ic ated-tuataib Erenn an amriur tri rið Erenn, "There was a great conspiracy among the Athech-tuatha of Erin in the time of three kings of Erin," 13.

bui coirpe crom mac feradaið mic luagach mic dallám mic bpe-pail mic maine moir, a quo .i. maine Connacht, "Coirpe Crom was the son of Feradach, son of Lugaidh, son of Dallan, son of Bresal, son of Maine mór, a quo Hy Maine in Connacht," &c., 23.

- Cain paid do rindramair, 6.  
 Cainnech (St.), and the soul of Cromdubh, legend of, 30.  
 Cairbre Luachair (now Kerry), why so called, 8, *n*.  
 Cairbre Niafar, called King of Ireland, but really of Leinster, 22; cause of the mistake, *ib.*; his date, *ib.*; story of his foster daughter Treblainn, and Fraoch of Connaught, 23.  
 Cairpre Crom, King of Hy Maine, story of his murder and restoration to life, 23; why called Crom, 23, 24; townlands conferred by him upon St. Ciaran, 24; his genealogy, 23.  
 Cairpre Cind-Chait, King of Ireland after the plebeian insurrection, 15, 16.  
 Caithilin [daughter of Tadg Mac Carthy] mother of David, son of Morris Roche; panegyric on, by Maothagan, 50; by Cormac mac Eoghan O'Daly, *ib.*  
 Capa ir laigim ir luarab ghuib, 6.  
 Carn Cuili Cessrach, "Carn of Cessar's wood," in Conacht, 7.  
 Cas-fiaclach (Fergus), 13, *n*.  
 Castletown-Roche. See *Baile Caislean an Roitsi*.  
 Cath Almaine. See *Almhain*.  
 Cath Crinna. See *Crinna*.  
 Cathair Mór, his will, 36, *n*.  
 Cathal mac Finguine, King of Munster, 35; battle with Ferghal, son of Maelduin, at the Hill of Almhain (now Allen), *ib.*; marries Mór-Mumhan, 8.  
 Ceasair, a recluse, son of a king of Scotland, one of St. Patrick's priests, 48; retires to the wood of Fidh-gaibhle, and builds a hermitage called Cluain-Ceasair, 48.  
 Ceappair canar tamic ri, "Ceasair, whence came she?" 6.  
 Ceasair, grand-daughter of Noah, 6; her death at Carn Cuili Cessrach, 6.  
 Ceirpe hairbi an domain .i. coir, 7  
 ciar, ceir, 7 cuairh, "The four cardinal points of the world, viz. East and West, North and South," 28.  
 Cellach, son of Cormac mac Airt, sent to collect the Boromean tribute, 25; carries off 150 maidens, *ib.*; slain by Aengus Gaei-buaibhtech, 25.  
 Cennfebrath, battle of, 24, *n.*; date of, *ib.*  
 Cept cech ríḡ co péill, do clannaib neill naor, "The right of every king clearly, of the children of noble Niall."  
 Ces Naoidhen, infant, or child-birth suffering of the Ultonians, 18; its duration, 18, *n*.  
 Cepta greḡa, "Greek questions," 45.  
 Ceptaḡa tpaḡ don tur tond ro ppuḡ epenn pe ndolind, 6.  
 Chronology of the kings of Ireland during the period of the plebeian insurrection, 16.  
 Cia ro aḡnar coir um cruachain "Who is it that asserts a right to Cruachan?" 9.  
 Ciaran (St.) restores Cairpre Crom to life, and replaces his head, 24; receives in gratitude seventeen townlands, 24.  
 Cid diaḡaibe an ceir for ultaib .n.n., "Whence [proceeded] the debility that was on the Ultonians? not difficult to tell," 17.  
 Cill-Eithne, 48.  
 Cindur icḡar rḡo ruiḡi, "How is a gift of courtship paid?" 49.  
 Cluain-Ceasair in the wood of Fidh Gaibhle, in Leinster, 48.  
 Cluain-Ramfhada, now Clonrood, near Ennis; O'Briens of, 44.  
 Cluicḡur lḡ pḡrḡ rial Eḡne, "Let the generous Ethne's grave be dug by you," 49.  
 Cnoch Meadha, 47.  
 Coenchomrach, bishop of Clonmacnoise, 21; date of his death, *ib.*

- Coluimcille, wanderings of two of his clerks, 29.
- Conaing's tower in Tor-inis, taking of, 7.
- Conaire Mór, King of Ireland, death of, at the House of Da Dearga, 52.
- Conchobhair Mac Nessa, King of Ulster, 17; date of his reign, 18, *n.*
- Confusion of tongues, and list of the seventy-three languages, 5, 6.
- Conn of the Hundred Battles, an account of his reign and death, 24; date of his death, according to O'Flaherty, *ib.*; chronology of the reigns of his successors, *ib.*, *n.*; legend of his wife Becuma Cneisgel, 38.
- Cormac mac Airt mac Con, King of Ireland, 12; makes alliance with Tadg, son of Cian, and Lugaidh Laga, 13; defeats the three Fergusses at the battle of Crinna, 13; history and date of his reign, 24, *n.*; O'Flaherty's panegyric on, *ib.*; blinded by Aengus Gaei-buaibhtech, 26; legal proceeding to recover damages for loss of his eye and death of his son, 26, 27; poem entitled "Desires of Cormac mac Airt," 33; event which lost him the crown, 25, 26; choked by a salmon bone, 26; compiled the Book of Acaill, *ib.*; romantic fairy tale of his adventures, 30.
- Coroi Mac Daire, his magical wand, 38; travels of Becuma in search of it, *ib.*
- Courtship of Eimire, 52.
- Courtship of Treblainn, 22.
- Cow, white, with red ears, 36; such cows mentioned in Irish history, *ib.*
- Crinna, battle of, 24, *n.*; an historical tale in prose, 12; copies of, 13; occasion of the battle of, *ib.*
- Cromdubh Sunday, 30.
- Cruachan, now Rathcroghan, ancient fort of the Kings of Conacht, 9.
- Crucifixion, an anonymous poem on the, 49. See *Resurrection*.
- Crunchu, son of Agnoman, 17.
- Cuana, son of Calchin, King of Fermoy, his elopement with Ruitoern, 9. See *Laoch-Liathmuine*.
- Cummian (St.), date of his Paschal Letter, 20, *n.*; written only two years before the banishment of St. Carthach from Rahan, *ib.*
- Curcog, daughter of Manannan mac Lir, 46; why so called, 46, 47; Eithne made one of her maids of honor, 47.
- Da bliadan ceathracha babar na huibairi, &c., "The Jews were 42 years," &c., 22.
- Da fidi feolta ar fen ngall, 40.
- Da bpon plata nime, "The two sorrowful ones of the kingdom of heaven," 31.
- Da Dearga, palace of, on the Dodder, near Tallaght, 52.
- Daghda Mór, King of the Tuatha De Danaan, 46.
- Daire, youngest son of Cormac mac Airt, meets an assembly on the hill of Uisnech, to demand reparation for the loss of his father's sight, 27; conditions of his demand, *ib.*
- Da mac ampa la ddi. "Two famous sons had David," 29.
- David, King of Israel, story of, 28, 29.
- David Mac Muiris Roche. See *Roche*.
- David, son of Thomas O'Keeffe. See *O'Keeffe*.
- Deece, barony of, origin of the name, 25. See *Deisi*.
- Deisi, why so called, 25; signification of the word, *ib.*; refuse reparation to King Cormac for loss of his eye, 27; expelled from Meath, *ib.*; two baronies in Waterford take their names from them, *ib.*
- Deisi-Temrach, *ib.*
- Delbh-chaemb, daughter of Mongan, 38, 39.

Deluge, four persons who survived the, 28.

Diarmait and Blathmac, Kings of Ireland, blamed for banishment of St. Mochuda, 20.

Debility of the Ultonians, story of, 17.

Dichu, steward of Elcmar, 46; his daughter Eithne born, 47. See *Eithne*.

Óilep zac en òuine a eòpèct, "Every one has a right to his inheritance," 51.

Dinnseanchus, gives the story of Crunnchu's wife, 19; published by Dr. Reeves from, 19, *n*; versified by Dr. S. Ferguson, *ib.*; states that Crunnchu's wife was named Macha, 19; one of three ladies so called, *ib.*

Óleazap cundpab òò còmall, "A covenant must be fulfilled," 28.

Ólèim ic ac mpeapaect òpáò, "I am entitled to payment in right of my office, 50.

Óò bì anailè uppaige, 29.

Dodder, river, 52.

Óoluid aillill ip in caillid i culbpeab, "Aillill went into the wood in Cul-breadh," 19.

Domhnall Cnuic an Bhile Mac Carthy, 11. Drumanach, abbey of, now Drimnagh, Co. of Dublin, 31.

Dubhdedach (Fergus), 13, *n*.

Eaótpa clepech Choluncille, 29, *n*.

Eaótpa Cormaic m̄c Airt, "Adventures of Cormac Mac Airt," 30.

Eaótpa Mongain mic Fiachna, "Adventures of Mongan, son of Fiachna," 36.

Eacail, now Achill, island, 43.

Eagle (The) of Eacail, now Achill Island, a dialogue between him and Fintan, 43.

Eacail. See *Eacail*.

Eimire, or Emir, courtship of, 51.

Εἰρηρῆ ὁ εἰρηρῆ Ὀία, "A resurrection in which God arose," 49.

Eithne, daughter of Dichu, legend of, 43, 45, *sq.*; refuses to eat, but continues in health; reason of this, 47; fed on the milk of two Indian cows, *ib.*; lives 1500 years from Heremon to the coming of St. Patrick, *ib.*; is released from Pagan spells, and loses her companions, *ib.*; is instructed by a recluse named Ceasair, and baptized by St. Patrick, 48; dies on St. Patrick's breast, *ib.*; is buried in the church called from her Cill Eithne, *ib.* See *Curcog*.

Eimir. See *Eimire*.

Elcmar, Tuatha De Danaan, chieftain of Brugh na Boinne, 46.

Emain, fairy hill of. See *Sith Emna*.

Emhain Abhla, royal residence of the Kings of the Hebrides, 11.

Emma, daughter of Maurice, first Earl of Desmond, panegyric on, 39.

Enoch and Elias, romantic Tale of, 31.

Eolgarg Mór, King of Scandinavia, 36.

Erí ce iarraictardim, "Erin, if it be asked of me," 6.

Erpuic ampai bo hiclucain m̄c noip, "There was a noble bishop at Cluainmic-nois," 21.

Faba ip mna maici mna Muinan, "Long have the women of Munster been noble women," 50.

Feacht naen dandeachaò Fiachna Fínd mac baebain, 7c., 36.

Feacht naen da poibe Conn c. cathais, 7c., "Once upon a time Conn of the Hundred Fights was," &c., 38.

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